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ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXIX *PART VI*

APRIL 1972

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Published by the Director General, Archaeological Survey of India, New Delhi-11

Printed at the Government of India Press (Publication Unit),
Santragachi, Howrah, India.

Price : Inland Rs. 8·00 Foreign 18 sh. 8 d. or 2 $ 88 cents.

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PLATES

No. 27—NADOL PLATE OF JAYAMTASIMHA, V.S. 1238

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The copper-plate inscription[1] edited below was received at the Office of the Chief Epigraphist from Shri K.V. Soundara Rajan, now Director, Archaeological Survey of India, in June 1965. In his letter to the Chief Epigraphist, he has stated that "the copper-plate grant (consisting of two sheets with subject matter only on one face of each) was secured by me from the Sarpanch at **Nāḍōl** in the Desuri Taluk, Pali District, Rajasthan, through the good offices of the Collector. The plates were with the Sarpanch for a very long time." No other particulars of its discovery are available. The plates are rectangular in shape, without ring and seal, measuring 13 cm by 8 cm, with a single hole having a diameter of 1 cm. The thickness of the plates is 1 cm. Both plates are engraved on the inner sides only. There are 23 lines of writing, 11 on the first plate and 12 on the second. The writing is well preserved. The two plates together weigh 235 gm.

The **characters** are Nāgarī and they are regular for the period, although the letters are somewhat squat and not well formed. The **language** employed is Sanskrit and the text is in prose and verse. The inscription refers itself to the reign of **śrīmat-Jayaṁtasiṁha** of the **Chāhamāna** family. It is **dated** in **V. S. 1238, Vaiśākha śu. 8, Saturday** which regularly corresponds to **April 5, 1180 A.D.**, when V.S. 1238 is taken as *Chaitrādi*.

The inscription commences with the *Siddham* symbol. The first stanza (verse 1) refers to the Chāhamāna family which trampled on the heads of all rulers. The next stanza states that in that family was born king **Aṇahila** and his son was **Jēmdrarāja.** Then in verse 3 his son **Āśārāja,** his son **Alhaṇa** and the latter's son **Kēlhaṇa** are referred to. In verse 4 Kēlhaṇa's son **śrīmat-Jayaṁtasiṁha** is mentioned as a flourishing ruler and as a great warrior who has vanquished, with the prowess of his arms, all other valiant warriors. Then follow long passages in prose. In lines 7-8 the particulars of date viz. V.S. 1238, Vaiśākha śu. 8, Saturday are given. The passage in lines 8-13, records the annual gift of a sum of 8 *drammas,* (given also in words), form the *dāny-udgrāṇaka* or the prince's share of the taxes reserved for the purpose of gift of the village of **Sīmāpāṭi,** a fief of the prince (Kumāra-pada), to the deity Pārśvanātha of the śrī-Ānala-vihāra at **Analapura,** which belonged to the Śuddhavatī-gachchha, for the purpose of *bali* offering to the deity on the occasion of *kalyāṇika* festival falling in the month of Pausha. In line 7 it is stated that the king endowed this gift after considering the uselessness of the worldly affairs. In lines 12-13, it is stated that the gift should remain as long as the sun and moon endure. The passage in lines 13-14 states that the aforesaid *drammas* should be paid to the deity by the people of Sīmāpāṭi from the *udgrāṇaka* tax. Then follows the passage (lines 15-17) which says that this order was accepted on behalf of the deity by four persons of the merchant class, viz. Rālha, the son of Bhābhaṭā, Tilhaṇa, the son of Ālhaṇa, Bahudēva the son of Dāsala and Ālhaṇa, the son of Sōḍhāi. Immediately after this comes the undertaking that (the gift) should be protected by these foremost sons from the encroachment of Rāṇakas or royal

1 *A.R.Ep.*, 1965-66, No. A 38.

people. In lines 18-22, three customary verses are given. The last line (line 23) states that this was wirtten by *Paṁ* (*Paṇḍita*) Vidyādhara, the son of *Paṁ* (*Paṇḍita*) Sīlaṇa.

The inscription is important in several respects. It is the third record belonging to the ruler Jayaṁtasiṁha, known so far, the other two being (1) the Bhīnmāl inscription of V.S. 1239,[1] and (2) Sādaḍī inscription of V.S. 1251.[2] In the former he is called as *mahārājaputra* while in the latter he is given the imperial title of *mahārājādhirāja*. This shows that only in the year V.S. 1251 (A.D. 1193-94) he was actually ruling. Since no record of his rule earlier than V.S. 1251 has come to our notice so far, it is difficult to say when he succeeded to the throne of his father Kēlhaṇa. The latter's last known date is A.D. 1193 which is known from his Pālaḍi inscription.[3] It may be that his son Jayaṁtasiṁha became the ruler immediately after this date.[4] No inscription of Jayaṁtasiṁha's time dated subsequent to V.S. 1251 has come down to us. This shows that during his time there were political troubles in this region and according to the chronicles of the period, Nāḍōl kingdom was invaded in 1197 by Qutb-ud-din,[5] which had resulted in the extinction of the family of Nāḍōl Chāhamānas.

Coming to our record, it is the earliest of the three records of this ruler and here his ancestors viz. Aṇahila, Jēmdrarāja, Āśārāja, Alhaṇa and Kēlhaṇa are called simply as *bhūmipati*, *rājā*, *nṛipa*, and *bhūpati*, and Jayaṁtasiṁha himself is endowed with the customary *śrīmat* and does not have any other title. Further the description of the village of Sīmāpāṭi as the fief enjoyed by the prince (i.e.,Jayaṁtasiṁha) clearly indicates that at this time he was merely a prince without holding any official position. On the other hand in his Bhīnmāl inscription dated V.S. 1239 he is given the title of *mahārājaputra* which means that he being heir-apparent came to hold an important position in his father's administration. D. R. Bhandarkar has stated that "in V. S. 1239, he was probably a *yuvarāja* or heir-apparent, holding Śrīmāla (Bhīnmāl) and the surrounding district, and has, therefore, been called *Mahārājaputra* only in the Bhīnmāl inscription[6]."

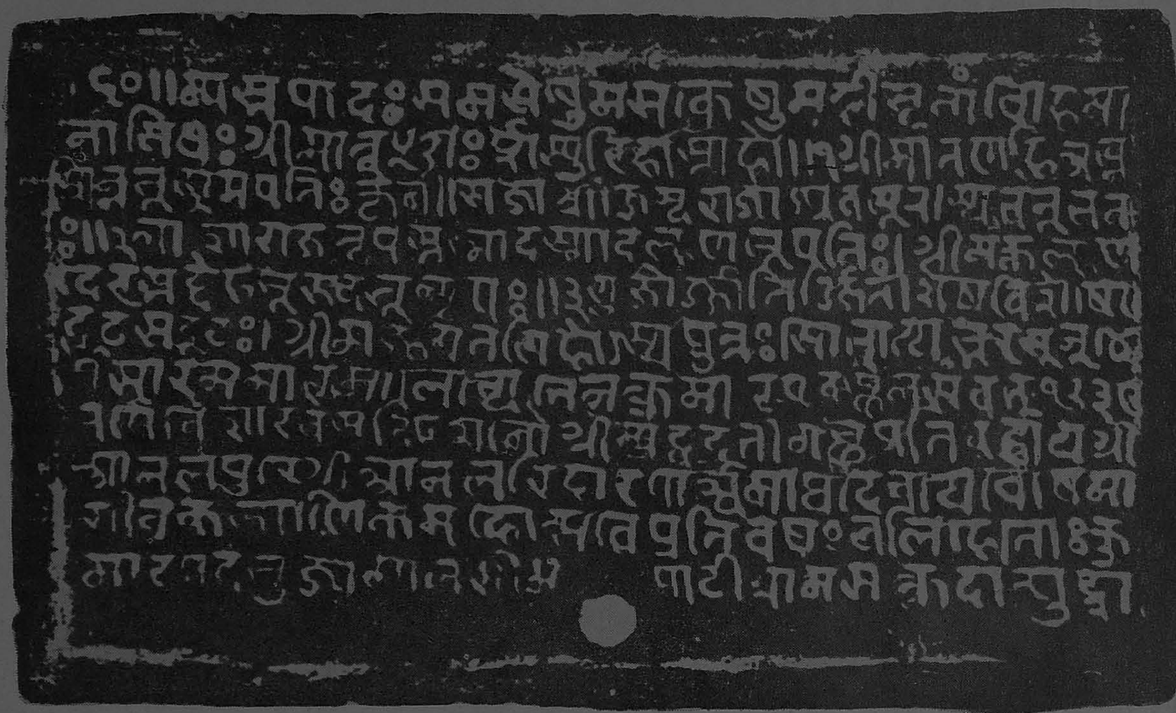
The gift of money was intended to meet the expenses of the offering of *bali* on the occasion of the *kalyāṇika* festival of Pārśvanātha, the 23rd Tīrthaṅkara, occurring in the month of Pausha every year. According to the Jainas, five auspicious events (*pañcha-kalyāṇas*)[7] that have taken place each on a specified date in a particular month in a year, are important in respect of every one of the 24 Tīrthaṅkaras. On the occasion of the particular auspicious event of Pārśvanātha falling in the month of Pausha every year, the offering of *bali* is to be done to the deity obviously on behalf of the Prince Jayaṁtasiṁha. For this purpose, he had ordered the payment of eight *drammas* in favour of the deity from the share of taxes due to him from his village of Sīmāpāṭi by the *mahājanas* (merchants ?) of the place. The term *dāny-udgrāṇaka* (line 11) is interesting, but in line 14, only *udgrāṇaka* is mentioned. In *dāny-udgrāṇaka*, *dāni* seems to be a mistake for *dāna* meaning 'gift' and *udgrāṇaka* means a kind of tax. So, the term is taken to mean 'share of taxes reserved for gift'.

The deity was obviously in the Ānalapura-vihāra at Ānalapura and it is stated that it was attached to (i.e. worshipped by) the members of the Śuddhavatī-gachchha, a term which was not spelt properly in the text. Suddhavatī-gachchha may perhaps be another name for Saraṣvati-gachchha.

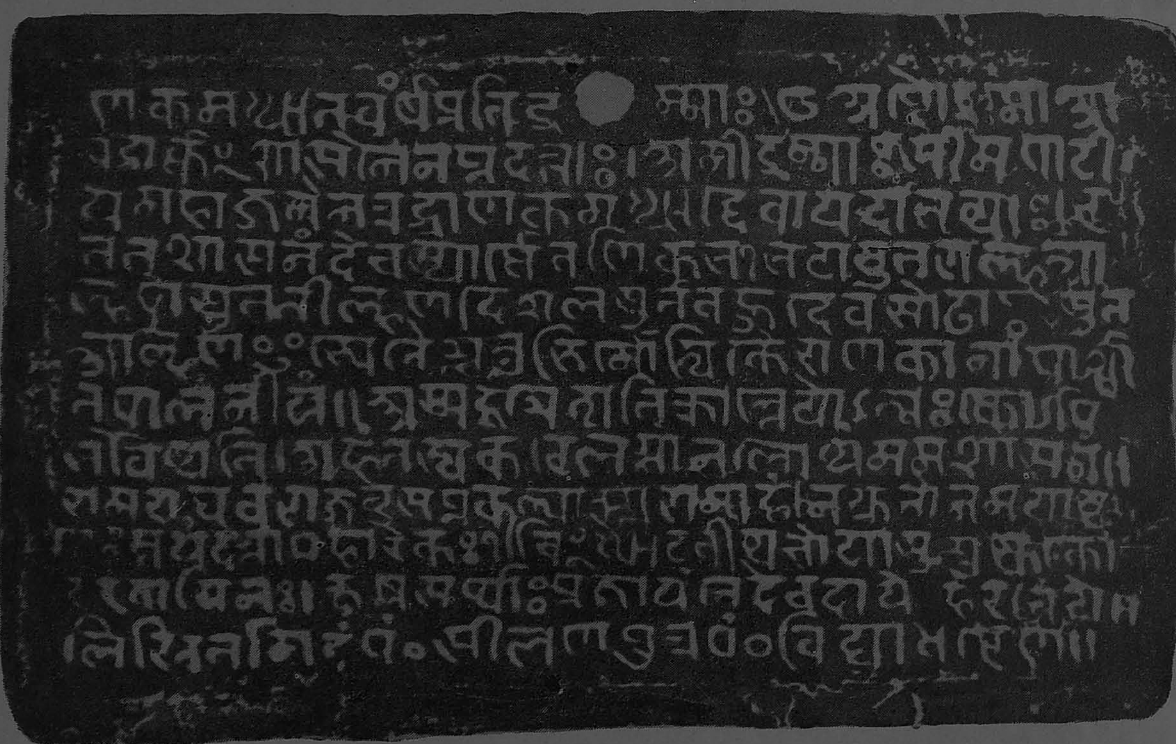
[1] Bhandarkar's List, No. 397.
[2] Ibid., No. 429.
[3] Ibid., No. 425.
[4] Above, Vol. XI, p. 73.
[5] Ibid., *The Struggle for Empire*, p. 87.
[6] *PRAS WC.*, 1907-08, p. 38.
[7] *Holy Abu* by Muni Shri Jayantavijayaji, p. 199.

NADOL PLATE OF JAYAMTASIMHA, V. S. 1238

i



ii



ACTUAL SIZE :

The record contains two geographical names, viz. **Ānalapura** where the *vihāra* (temple) called the Ānalapuravihāra of Pārśvanātha existed and **Sīmāpāṭi** the gift of money from out of the taxes from which is recorded here. I am not able to identify the places.

TEXT[1]

First Plate

1 ll Siddham [ll*][2] Nyasta-pādaḥ samastēshu masa(sta)kēshu mahībhṛitāṁ(tām) l **Chāhamā-**

2 **n**-ābhidhaḥ śrīmān-vaṅ(vaṁ)śaḥ prāṁspu(śu)r=ih=āsty=ahō ||1[3] Śrīman-**Aṇahilas**=ta-

3 sminn=abhūd=bhūpatiḥ krinī(tī) l rājā śrī-**Jēmdra(ndra)-rāj**=ākhya(khyō) babhūrā (v=ā)sya tanūbhava-

4 ḥ || 2 **Āśā-rāja**-nṛipas=tasmād-asmād=**Alhaṇa**-bhūpatiḥ l śrīmat-**Kēlhaṇa**-

5 dēvas=tad-dēhabhūr=udabhūn-nṛipaḥ ll 3 Bhuj-ōrjja-nirjjit-āśēsha-viśēsh-

6 ōdbhaṭa-sad-bhaṭaḥ l śrīmaj-**Jayaṁtasiṁhō**=sya putraḥ saubhāgyabhūr=abhūt [|| 4*]

7 Saṁsāram=asāram-ālōchya tēna kramā[khya-**Vikrama**]- **saṁvat-1238**

8 **varshē-Vaiśākha-sudi 8 Śanau** śrī-Śuddhavatī[4]-gachchha-prati-va(ba)ddhāya śrī-

9 **Ānalapurē** śrī-Ānala-vihāra-Pārśvanāthadēvāya Pausha-mā-

10 sina-kalyāṇika-mahōtsavē prativarshaṁ bali-hētōḥ Ku-

11 mārapada-bhujyamāna-**Sīmāpāṭi**-grāma-satkā- dānya-udgrā

Second Plate

12 ṇaka-madhyhāt varshaṁ prati drammāḥ 8 ashṭau drammā ā-

13 chandr-ārkkam śasanēna pradattāḥ | amī drammāḥ Sīmāpāṭī-

14 ya-mahājanēna udgrāṇaka-madhyād=dēvāya dātavyāḥ [| *] ē-

15 tat śāsanaṁ dēvasy=ārthē vaṇika-Bhābhaṭā-suta-Rālha-Ā-

16 lhaṇa-suta-Tīlhaṇa-Dēśala-suta-Bahudēva-Sōḍhā[i]-suta-

17 Ālhaṇa ity=ētai[ḥ*] sūnubhir=maulikai [ḥ*] Rāṇakānāṁ pārśvā-

18 t pālanīyaṁ(yam) ll asmad-vaṁśē vyatikrāntē yō='nyaḥ kō=pi

---

[1] From impressions.
[2] Expressed by symbol.
[3] The verses 1-7 are in *Anushṭubh*.
[4] Probably *Suddhavatī* is intended as a synonym of Sarasvatī.

19 bhavishyati I ahaṁ tasya karē lagnō na lōpyaṁ mama śāsanaṁ(nam) II [5*]

20 Rāma-Rāghava-rājēndra sapta-kalpāt=smarāmy=ahaṁ(ham) | na śrutō na mayā dṛi-

21 shṭaḥ svayaṁ datt-āpahārakaḥ | [|| 6*] Viṁdhyā (ndhy-ā)ṭavīshav=a-tōyāsu śushka-kō-

22 ṭara-vāsinaḥ | kṛishṇa-sarppāḥ prajāyaṁtē(ntē) dēva-dāyaṁ haraṁti(nti) yē || [7*]

23 likhitam=idaṁ paṁ° Sīlaṇa-putra-paṁ° Vidyādharēṇa ||

No. 28—VADGAON-MADHAVPUR MEMORIAL PILLAR INSCRIPTION OF SOMAYASAS, [DAY] 10082

S. SANKARANARAYANAN, MYSORE

In March 1976, Shri P.R. Srinivasan, Chief Epigraphist in charge, visited the Museum attached to the Kannada Research Institute, Karnatak University, Dharwar and got copied there the subjoined pillar inscription. He was good enough to pass on to me the estampages for examination and to advise me to write on it. To him my heart-felt thanks are due.

The pillar in question was discovered as early as 1941-42 by Shri R.S. Panchamukhi the then Director of the Kannada Research Institute, Dharwar. It is said that it was found in an elevated site surrounded by cultivable fields at **Vaḍgaon-Mādhavpur** about two miles to the east of Belgaum, the headquarters of the Belgaum district, Karnataka. Shri Panchamukhi also noticed the inscription in his report *'Progress of Kannada Research in Bombay Province from 1941 to 1946'*, pp. 4-5, 50-51 with a sketch-drawing of the stone pillar [Plate VIII (b)]. On the basis of his own examination, he remarked that the inscription 'which is written in Brāhmī characters and Prakrit language seems to record the erection of the stone pillar, on which the writing is incised to commemorate an event not specified, by a person of Kasapagota (Kāśyapagotra). The pillar bears writing on one face only. The inscription which is damaged may be assigned to the period from the 1st century B.C. to 1st century A.D. on palaeographical grounds. This is the earliest known stone inscription in Bombay-Karnataka, throwing light on the Vedic culture prevalent in the area.' It will be seen in the sequel that a major part of the above statement requires revision. This is mainly because the inscription was not studied fully by Shri Panchamukhi. Unfortunately the record remained undeciphered all these years.

The stone on which the present inscription is engraved is a sort of a hexagonal pillar, not well shaped and well dressed and it is tapering towards the top. The upper part of the stone measuring about 2′ 5″ in height is broken away diagonally obviously due to an original flaw in the stone. The broken piece is kept separately in the Museum. The lower part of the stone measures about 8′ 3″ in height above the platform on which the stone is set up in the Museum. The bottom part of this stone is said to have been fashioned like an ill-shaped baloon measuring about 3′ 9″ in width and 3′ 5″ in height obviously to set up the stone firm as stated in the record itself.

The pillar bears writing mainly on one face. There are altogether sixteen lines out of which the first line alone is found on the broken upper part of the pillar. The fifteenth line is continued on the side to the proper left of the main writing. In the middle of the stone on the face in the proper right of the inscription there seems to be a *Śivaliṅga* faintly carved in a panel.

The **characters** of the epigraph belong to the Western Indian variety of the Brāhmī alphabet generally met with in the Sātavāhana and Western Kshatrapa records and may be roughly assigned to the beginning of the second century A.D.

The unique feature of this inscription is this : A major number of lines i.e. lines 4-15 are to be read from left to right as it is usually the case in the epigraphs written in Brāhmī and

6 DGA/77 2

its off-shoots. But the first three lines and the last one (i.e. lines 1-3 and 16) are to be read from right to left as in the case of the inscriptions written in the Kharoshṭhī script.[1] The only other instance where this kind of double treatment is noticed so far is the Eṟṟaguḍi Minor Rock Edict of Aśoka, also written in Brāhmī script.[2] An additional peculiarity in the present record is worth noting. The *anusvāra* marks in the Eṟṟaguḍi edict are found to the left side of the letters to which they belong.[3] But in our record both the *anusvāra* and the *visarga* marks are added to the right side of the letters to which they belong (cf. *khaṁbhaḥ*, line 3). Coming to the individual letters, it may be noticed that more than one form is employed in the case of *kh* (*khaṁbhaḥ*, line 3 and *sakha*, line 14) and *m* (*soma*, line 5, and *homa-dhūma*, line 10). The rare form *ḍh* (see *gāḍham*, line 6) and the forms of conjuncts *ss* (*kassapa*, line 15) and *ttr* (*gottra*, line 15) are worth noting.

The inscription contains symbols for the numbers **10,000; 80;** and **2.** The symbol for 10,000 is rather interesting as it is formed by connecting two symbols for 100 denoting one hundred of hundred (100 × 100=10,000), just as the symbols for 400, 500 etc. are formed in the early inscriptions by joining the symbols for 100 together with that for 4, 5 etc., as the case may be.

The **language** of the record is a variety of the mixed dialect, resembling to some extent, that of the Kushāṇas and the Western Kshatrapas. *Sothi*[5] (Skt. *Svasti*, line 1), *bhaṁdhu* (Skt. *bandhu*, line 4), *yāyi* (Skt. *yājin*, line 8) and *aṇakha-veja* (Skt. *anaksha-vedya*, line 12) are some of the words of phonetical and lexical interest.

The **object** of the epigraph is to commemorate the death of an individual by name Somayaśas and it bears a date, mentioned probably in days, of an unspecified era. The **actual date** is mentioned as the **10,082nd day.** If this number is divided by the number of days of a year viz. 365, one may get 27 years and 227 days. Thus it would appear that the record is dated in the 227th day of the 28th year (i.e. 27 years having elapsed) of an unspecified era. If the palaeography of the epigraph is taken into consideration one may not be wrong in identifying this unnamed era with the Śaka era that commenced in 78 A.D.[6] As the Chaitrādi Śaka year 28 (current) probably commenced on the 22nd March, 105 A.D., the 227th day of that year might have corresponded to the 3rd November, 105 A.D.

The epigraph commences with an auspicious *svastika* symbol followed by the auspicious word *sothi*. Then comes the text of the record consisting of three sentences. The first sentence (lines 2-3) contains a brief statement that the pillar in question was (set up in memory) of Somayaśas. The second sentence (lines 4-15) elaborates the above statement. It is said that the pillar was firmly set up [in memory] of Somayaśas by a group of his relatives who are described as *maulas* or indigenous inhabitants.[7] There are eight adjectives in the sentence,

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[1] The macron over *e* and *o* is not marked in this article.

[2] Above, Vol. XXXII, plate facing p. 7.

[3] Cf. e.g. *hakaṁ* (line 2), *devānaṁ* (line 24). Ibid. Of course there is no *visarga* in the Eṟṟaguḍi Edict.

[4] See Buhler's *Palaeographical Charts*, Table IX. Though in the Nāṇāghāṭ inscription of Nāgaṇikā, the symbol for 10,000 is formed by clubbing the symbols for 1000 and 10 (10 × 1000=10,000) (ibid)., the basic principle in forming the numerals in that record and in the present inscription is the same.

[5] [This is not clear on the stone—Ed.]

[6] This suggestion may also get some support from the variety of the mixed dialect of the text of the record as in the Kushāṇa and Kshatrapa inscriptions, dated in the Śaka era and from the way of writing resembling to some extent, that of the contemporary Kharoshṭhī inscriptions also dated in the Śaka era.

[7] Cf. *maulāḥ* in the *Manusmṛiti* (VIII, 62) which is explained as *tad-deśajāḥ* by Kullūkabhaṭṭa and as *jānapadāḥ tad-deś-ābhijanāḥ* by Medhātithi.

describing Somayaśas. From them we learn as follows : (1) Somayaśas, obviously a Brāhmaṇa, was a scholar of the Kaṭha-śākhā. (2) He had performed as many as eighty Vedic sacrifices including the *Vājapeya* and other wish-fulfiling rites. (3) The smokes arising from his sacrificial fires enveloped all the directions. (4) He knew things that are beyond the ken of the [five] senses (i.e. he had an intuitive knowledge). (5) He had hailed from what is called Sāketa. (6) He was a friend of a gentleman (*ārya*) named Balapa. (7) He belonged to the Kāśyapa-gotra. And (8) he had gone to the heavens (i.e. died). The third or the last sentence (line 16) contains the date of the record we examined earlier.

The present record is important in many respects. We have already seen that the record is dated in the 10,082nd day probably of the Śaka era. Thus the present inscription may be the earliest of the southern records, known so far, to be dated in the Śaka era. Probably it is a singular early record to be dated in days of the era as we have seen.[1] This may also suggest that the Vaidikas had started spreading the Śaka era in the south much earlier than the Jainas are believed to have done it.[2]

Besides, the Belgaum region, from which the present epigraph comes, was well within the Sātavāhana empire. But no Sātavāhana record is known to have been dated in the Śaka era while their neighbours and rivals in the north, viz., the Western Kshatrapas used that era in their epigraphs and coins. Hence the present record being dated in that era seems to suggest a strong possibility of the Western Kshatrapa influence in the area during the period. This may furnish a clue to decide, atleast to some extent, the much disputed problem of the Sātavāhana chronology. For, it has been accepted on all hands that the Śaka-Kshatrapas of the Western India eclipsed the Sātavāhana power for about a century that preceded the reign of the great Sātavāhana emperor Gautamiputra Sātakarṇi.[3] Hence the Śaka date of the record together with the absence of any reference to any ruler in it, may indicate that on the date of the inscription, viz. 105 A.D. Gautamiputra Sātakarṇi had not yet restored the Sātavāhana glory. Thus the present record may support the theory which assigns the said Sātavāhana emperor's rule to c. 106-130 A.D.[4]

Further the present inscription tells us that a person of Sāketa in the far off north viz. Somayaśas, obviously a Brāhmaṇa, not only came down and settled near Belgaum in the far south, but also had relatives, evidently by means of marriage, among the indigenous population of the locality ; and that these relatives set up a pillar, obviously following the custom of the area and of the day, to commemorate his death.[5] Moreover we learn from the record that Somayaśas was able to perform as many as eighty[6] Vedic sacrifices. This again reminds us of the Nāṇāghāṭ inscription of Nāgaṇikā[7] of the earlier age, which enumerates the Vedic

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[1] Cf. e.g. the Grāmam (Śivalokanātha temple) inscription of Parāntaka Chōḷa I containing some details of date including the 1477037th day of the Kaliyuga era. See above, Vol. VIII, p. 261.

[2] See D.C. Sircar, *Indian Epigraphy* (1965), p. 263.

[3] See e.g. *The Age of Imperial Unity* (1951), p. 200 ; *A Comprehensive Hist. of India*, Vol. II (1956), p. 312 ; *The Early History of the Deccan* (1960), p. 125.

[4] See *The Age of Imperial Unity*, p. 202. According to other views Gautamiputra ruled during c. 62-86 A.D. (*The Early History of the Deccan*, pp. 112, 125 ff.) or c. 72-95 A.D. (*A comprehensive History of India*, p. 312).

[5] [The act of installing a stone (*pāshāṇa-sthāpana*) for the dead person by his sons and offering rituals to it during the first ten days after the death of the person, is enjoined by the *Smṛitis*. The present instance seems to be not only an early example of this practice but also an inscribed one of that one—Ed.]

[6] The significance of this number eighty is difficult to explain.

[7] Op. cit.

sacrifices that Sātavāhana queen claims to have performed evidently along with her husband. No doubt, to perform these sacrifices Somayaśas must have enjoyed the full co-operation and support of the local people, who, therefore, must have held him in high esteem. The Dravidian *apa* (i.e. *appa*) ending of the personal name of Balapa, a friend of Somayaśas, suggests that the former was most probably a local gentleman and was perhaps mainly responsible for setting up the memorial pillar in question.

Moreover in the present record we have a rare reference to the Kaṭha *śākhā*, which is a branch of the *Kṛishṇa* or Black Yajurveda. The sage Kaṭha, who perhaps popularised this *śākhā* is believed to have belonged originally to the country on the southern bank of the Godāvarī river somewhere in the region of the present Nanded district, Maharashtra. However, all the twelve divisions of the Kaṭha *śākhā* and people belonging to them are usually said to be *Madhyadeśīyas* or the people of the central region.[1] Our inscription seems to subscribe to this view by describing the Kaṭha-scholar Somayaśas as a person hailing from Sāketa. For, the ancient Indian writers like Varāhamihira and Parāśara include Sāketa in the list of the *janapadas* or countries of the Madhyadeśa.[2] The city of Sāketa has been identified with, or located in the neighbourhood of, Ayodhyā, i.e. the modern Oudh in Uttar Pradesh.[3] Hence the Sāketa country is to be identified with the Ayodhyā region. We have no clue to decide whether Sāketa of our record denotes a city or a country.

TEXT[4]

1 [5]Soth[i] [||*]

2 So-[6]

3 mayasasa khaṁbhaḥ [| *]

4 [7]Mola-bhaṁdhu-vage[na]

5 Kāthaṇasa Somayasasa [kaṁ]-

6 [bho] niṭhapito gāḍhaṁ asi-

7 ti-Vājapeya-kā[ṁ]ya-

8 katu-yāyisya

9 aneka-yaña-

10 homa-dhūma-

11 [gāhi]ta-disā-[bhāga]-

---

[1] See the *Kaṭhasaṁhitā*, Audh Ed. 1943, Sanskrit Introd. p. 8.

[2] See *Bṛihatsaṁhitā*, Ch. XIV, verses 2-4 and Utpala Bhaṭṭa's commentary thereunder.

[3] See Rhys Davids, *Buddhist India*, p. 39.

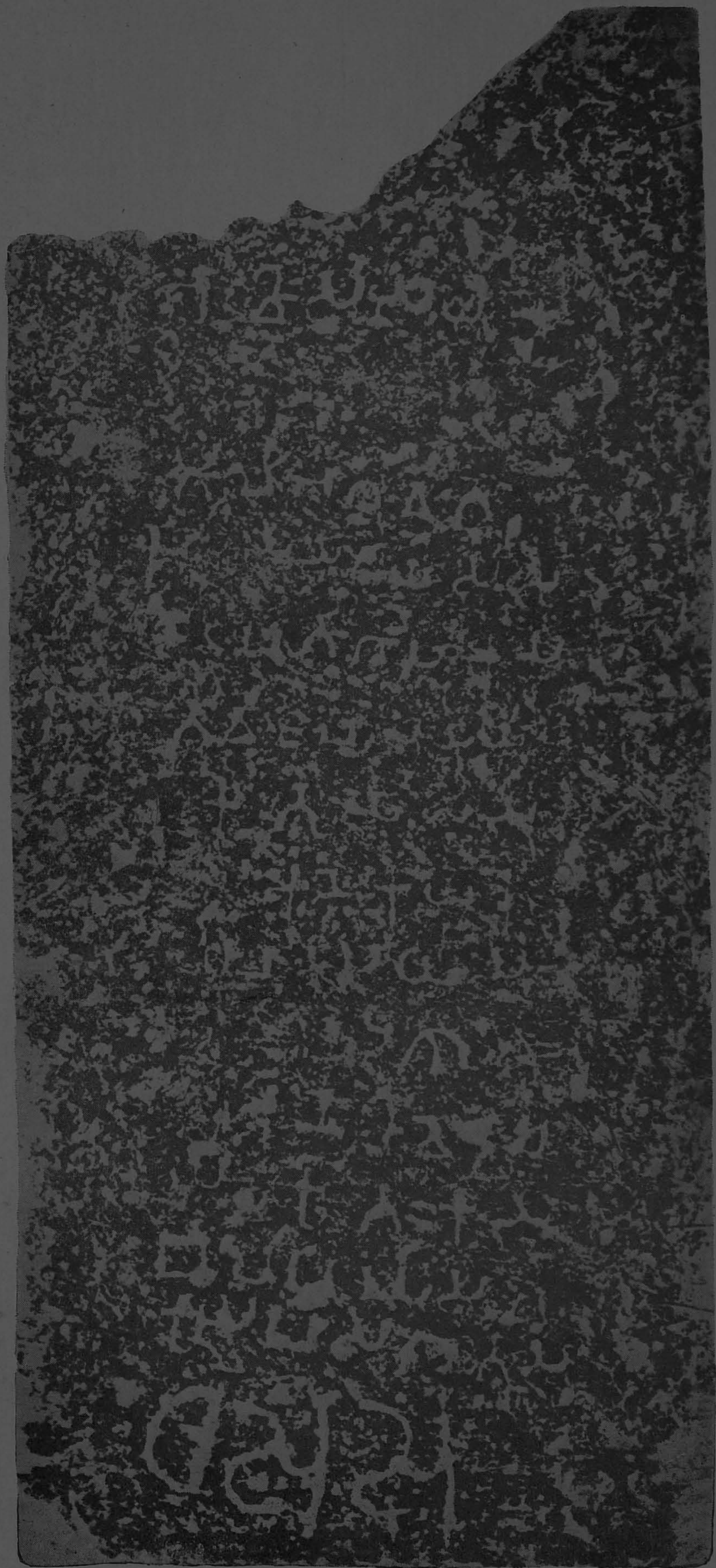
[4] From the impressions and photographs.

[5] This word is written to the proper right of a *svastika* symbol and above the break of the stone, not illustrated in the plate. As has already been said the first three lines and the last one are to be read from right to left.

[6] This letter is written to the proper left of the break in the stone.

[7] There is space for a line in between the lines 3 and 4.

VADGAON-MADHAVPUR MEMORIAL PILLAR INSCRIPTION OF SOMAYASAS



SIZE · One-fifth

12 [gasya?] aṇakha-vejas[ya]

13 **Sāketakasa**

14 Balapārya-sakha-

15 sa Kassapa-sag[o]ttrasa sva[rga?]ṭasa [|*]

16 [diva] **10000 80 2**[1]

TEXT SANSKRITISED

1 Svasti [|*]

2 So-

3 mayaśasaḥ skambhaḥ [|*]

4 Maula-bandhuvargeṇa

5 Kāṭhajñasya Somayaśasaḥ skaṁ-

6 bhō nisṭhāpito gāḍham aśī-

7 ti-Vājapeya-kāmya-

8 kratu-yājinaḥ

9 aneka-yajña-

10 homa-dhūma-

11 grāhita-disā-bhā-

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[1] The two dots one above the other, which we have taken to denote the number 2, may as well be taken as a punctuation mark. The 16th line is to be read from right to left.

12 gasya anaksha-vedyasya

13 Sāketakasya

14 Balapārya-sakhasya

15 Kāśyapa-sagotrasya svargatasya [। *]

16 divase 10000, 80 2 [॥*]

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No. 29—GARH STONE INSCRIPTION OF THE TIME OF MAHIPALA, V.S. 979

(*I Plate*)

B. DATTA, NEW DELHI AND C. L. SURI, MYSORE.

The inscription, edited below with the kind permission of the Chief Epigraphist, was found at **Garh** in the Alwar District of Rajasthan. It has been noticed in *Indian Archaeology* 1961-62—'A Review',[1] as well as in the *Annual Report on Indian Epigraphy* for 1961-62[2]. The original slab which was lying for sometime with Dr. B. Ch. Chhabra[3], the then Joint Director General of Archaeology in India, (now professor of Ancient Indian History and Culture, Panjab University, Chandigarh) is now preserved in the National Museum, New Delhi. It is in two pieces of almost equal size. due to a vertical break in its centre. Both the pieces joined together cover an area about 79 cm × 50 cm. The inscription is engraved leaving a margin of 2 to 3 cm on all sides. It consists of 19 lines of writing which is carefully and boldly executed and which is in a good state of preservation with the exception of some damaged letters along the breach in the middle and a few others here and there. The average size of the letters is roughly 2 cms.

The **characters** belong to the Kuṭila variety of the Proto-Nāgarī alphabet of about the tenth century. Of the initial vowels, *a* (lines 2, 19), *ā* (lines 6, 10, 13, 14) and *i* (lines 6, 16, 17, 18) occur in the record. Medial *ā* is indicated by a vertical stroke to the right of the letters but in some letters like *jā* (line 14), *ṭā* (line 6) and *ṇā* (line 5) it is indicated by a downward curved stroke rising upwards to the right. The form of medial *u* in *ru* (line 15, etc.) is interesting as it is indicated differently in conjunction with other consonants. Medial *ē* and *ō* have invariably been indicated by a *śirōmātrā* except once in °*dēva* (line 10) where *ē* is indicated by a downward curved stroke to the left. On the other hand, medial *ai* and *au* have been indicated by a curved stroke at the top and a downward curved stroke to the left of the letters except in °*janair*° (line 1) and =*asau* (line 4) where two curved strokes at the top have been used. The *anusvāra* and *visargas* are indicated respectively by one and two hollow circles in the first two lines, while in the remaining lines the hollow circles are changed to dots. The forms of subscript *ṇa*, subscript *ñ* and subscript *tu* are interesting. The subscript *ṇ* in *rṇṇa* (line 1, etc.) lies on its side and its form is not distinguishable from that of subscript *ñ* (*Jñāna*, line 2) and subscript *tu* (*vāstu*, line 8). The form of the symbol for *ōṁ* (line 17) is also noteworthy.

The **language** of the record is Sanskrit and the whole of the text with the exception of the initial *Oṁ namō*= '*rhatē* and the portion recording the date in line 17, has been composed in beautiful verses embellished with a profuse use of the various figures of speech. These verses, apart from their historical value, present an elegant style of ornate poetry. The record has been written and inscribed with great care for the number of omissions and commssions is small. The employment of the letter *v* for both *v* and *b*, the reduplication of the

[1] Indian Archaeology, 1961-62, A Review p.85, Serial No. 63.

[2] *A.R.Ep.*, 1961-62, App. B. No. 128.

[3] We are thankful to Dr. Chhabra for allowing us to edit the epigraph. He has also helped us in translating some of the difficult passages in the record.

consonants following *r*, with the exception of *th* in *arthi* (line 4) and of *m* in *sandhi* in *sindhur* = *makara* in line 16 contrary to the reduplication of the consonant *v* in *sandhi* in *bhūpatir* = *vvijayatāṁ*, and the frequent use of the *avagraha* may be noted as the orthographical peculiarities of the record. The word *Sāgaranandi* has been either mis-spelt as *Sāgaraṇandī* or else it has been taken to be a single *pada* being a personal name to effect the change of *na* into *ṇa*. It may also be noted that the *sandhi* in *Śakrālayaṁ ārōḍhum* (line 4) has not been observed.

The **date** of the epigraph is given in line 17 as **Saṁvat 979**[1], **Vaiśākha badi 13, Bhauma.** It regularly corresponds to **921 A. D.**,[2] **May 8, Tuesday.**

The inscription opens with a salutation to the *Arhat*, and the first two verses (verse 1-2) are devoted to Jinēndra Śāntinātha mentioning all his virtuous qualities. In the following verse (verse 3) a certain king **Mahīpāla**,, whose feet were adored by a host of feudatories, is introduced. The fourth verse introduces the ruling chief Sāvaṭa. He has been compared with the *Mahābhārata* heroes Karṇa and Bhīma, in philanthropy and valour, respectively and his person is stated to be endowed with the auspicious marks (*lakshmaṇ-ānvita-tanu*)[3]. In the following three verses (verses 5-7) we are introduced to a certain Sarvadēva, son of Dēddulaka, and grandson of Ārdraṭa[4] born in the Dharkkaṭa family hailing from Pūrṇṇatallaka. He is stated to have built a beautiful Jaina temple for Śāntinātha in the city of **Siṁhapadra.** In the following verse (verse 8), Sarvadēva has been compared with Viśvakarmā, the divine architect. It is stated that by virute of his skill in the art of architecture his fame enveloped the three worlds and that he was held in high esteem by the assembly of architects. The following two verses (verses 9-10) state that the great king Pulīndra who had realised the transitory nature of the world called Sarvadēva who, at his instance, made a lofty image of Śāntidēva and installed it at **Rājyapura** In the 11th verse, Sarvadēva is also credited to have erected a stone house, i.e. a temple. The next two verses (verses 12-13), describe the magnifcence and excellence of this temple. This is followed by a statement (verses 14-15) that the temple together with a permanent endowment for worship, was entrusted to the learned *āchārya* Śūrasēna and to the *gōshṭhikas* (i.e. members of a *gōshṭhī*), who were merchants and were devoted to the *Āchārya*. The next verse (verse 16) records a wish that the temple may endure as long as the Jaina Dharma, the Mēru mountain and the sea exist. Verse 17 mentions the two famous poets Sāgaraṇandi and Lōkadēva as the co-authors of the *praśasti*. Then follows the date discussed above and a particular symbol intended to mark the end of the record.

The above is immediately followed by another record which is in the nature of a supplement to the first. Of this only four complete and one incomplete verses have been preserved. The first verse refers to a mighty earthquake which shook (literally uprooted) even the lofty mountains as also toppled this temple down. The second verse introduces the wise Varāṅga, son of Sarvadēva as the chief of the architects. Next two verses (verses 3-4) speak of his

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[1] Cf. *Indian Archaeology* 1959-60- A Review, p. 74, No.56, where the date is wrongly given as 'Samvat 919'.

[2] The date is given in the current year 979 which is equal to expired 978; Cf. Swami Kannu Pillai's *An Indian Ephemerics*, Vol.II, p.244. However, if the year is taken to be Kārttikādi, the date would correspond to 923 A.D. April 15, f. d.t. 84; cf. *A.R.Ep.*, 1961-62, No.B 128 where the equivalent has been given according to the *Kārttikādi* reckoning, but the day has been wrongly given as Wednesday.

[3] The pun used here on the words *lakshmaṇ-ānvita-tanu* is noteworthy. Could it also suggest that Sāvaṭa had a brother by name Lakshmaṇa who was generally by his side and gave him a helping hand in administration ? But we do not know of any Lakshmaṇa from the political history of the region and period under question.

[4] This name has been read as Ārbhaṭa in *Indian Archaeology* 1961-62.—A Review, p. 85, No. 63.

beauty, eloquence, wisdom, philanthropy and above all of his adeptness in the science of architecture. The fifth verse which is incomplete states that he was a rich man, perhaps the chief of the architects, and that he was honoured by the king. The record ends here abruptly[1].

The object of this supplementary inscription seems to be that Varāṅga renovated or reconstructed the temple after it was affected by the earthquake. The calligraphic similarities of the two records coupled with the reference to the destruction of the temple by the earthquake in the second record, suggest that both the records were engraved simultaneously and that the first record is only a copy of the original set up by Sarvadēva on the date mentioned at its end. As the extent portion of the second record is not dated, it is not possible to ascertain as to when exactly this slab containing the two records was put up.

Mahīpāla whose feet are stated to have been worshipped by a host of feudatories (*sāmanta-chakra-vihitādara-pāda-sēvaḥ*) was undoubtedly a suzerain king. This is also confirmed by the mention in the inscription of a ruler (*bhūpati*) named Sāvaṭa who must have been a feudatory of Mahīpāla. A sovereign king named Mahīpāla is known to have been ruling at least during 914-17 A.D.[2] He has been identified with the Gurjara-Pratīhāra king Mahīpāla (I). As our record belongs nearly to the same time and mentions Mahīpāla as a sovereign king, there seems to be no doubt in his being identical with the Gurjara-Pratīhāra king Mahīpāla I. This is also corroborated by the fact that the feudatory princes ruling at Rājyapura where a temple was built according to our inscription, acknowledged the sovereignty of the Gurjara-Pratīhāras as late as V.S. 1096 (960 A.D.), the date of the Rajōrgaḍh inscription of Mathanadēva. If this identification is accepted, the last known date of the Gurjara-Pratīhāra king Mahīpāla which was fixed by the Asni inscription as 917 A.D. would be extended upto 921 A.D., the date of the present inscription.

The Rajōr inscription[3] referred to above mentions a certain *Mahārājādhirāja* Sāvaṭa of the Gurjara-Pratīhāra family as the father of the ruling chief *Mahārājādhirāja Paramēśvara* Mathanadēva who was residing at Rājyapura. The latter was a feudatory of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Vijayapāladēva who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Kshitipāladēva. Prof. Kielhorn who edited the inscription takes Vijayapāla and Kshitipāla as the kings of the Imperial Gurjara-Pratīhāra family. As seen above, Sāvaṭa of our epigraph was also a feudatory of the same family and was ruling over the Rājyapura region only thirty-nine years before the date of the Rajōr inscription of Mathanadēva. He, therefore, appears to be identical with *Mahārājādhirāja* Sāvaṭa, the father of Mathanadēva.

Now, if Vijayapāla and Mathanadēva were contemporaries, their fathers or immediate predecessors, i.e. Kshitipāla and Sāvaṭa, could also have been contemporaries. Our inscription which mentions Sāvaṭa as a contemporary of Mahīpāla who was also known by the

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[1] That the slab is not broken away at the bottom is evident from the ornamental designs in its lower margin. It is likely that the remaining portion of the second record was engraved on another slab which is not yet available.

[2] Cf. the Asni stone inscription dated V.S.974(=917 A.D.) (*Ind. Ant.* Vol.XVI, pp. 173 ff) and the Haḍḍālā grant dated Śaka 838(=914 A.D.) (*ibid.*, Vol.XII, pp. 193 ff. and Vol. XVIII, pp. 90-91). While the Asni inscription describes Mahīpāla as a *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the Haḍḍālā grant describes him as *Rājādhirāja Paramēśvara.*

[3] Above, Vol. III, pp. 263 ff.

synonymous name of Kshitipāla[1] may lend support to this view. Kshitipāla of the Rajōr inscription would, therefore, appear to be identical with Mahīpāla I of the present epigraph.

However, difficulties in the way of the identification suggested above arise due to the existence of a number of intervening kings who are believed to belong to the Gurjara-Pratīhāra family. They are : (1) Vināyakapāla,[2] known from his Bengal Asiatic Society's Copper-plate[3] dated V.S. 988 (931 A.D.), (2) Mahēndrapāla (II) of Pratabgarh stone inscription[4] dated V.S. 1003 (946 A.D.) wherein he is described as the son of Vināyakapāla ; (3) Dēvapāla who according to the Sīyaḍōṇi inscription, was the son of Kshitipāla, and ruled in V.S. 1005 (948-49 A.D.) ; (4) Vināyakapāla (II) who in the Khajuraho inscription,[5] dated V.S. 1011 (953-54 A.D.) and belonging to the time of the Chandella king Dhaṅga is stated to be ruling over the earth ; and (5) Mahīpāla (II) of the Bayana Ukhā-mandir inscription[6] dated V.S. 1012 (956 A.D.) of the queen Chitralēkhā. Mahīpāla II was succeeded in 960 A.D. by Vijayapāla, son of Kshitipāla, of the Rajōr inscription. With as many as five kings intervening between Mahīpāla I and Vijayapāla, it is difficult to identify the latter's father Kshitipāla with Mahīpāla I. It may be assumed that like Mahīpāla I, Mahīpāla II was also known by the synonymous name of Kshitipāla which has been used in the Rajōr inscription. Kshitipāla of the Rajōr inscription may, therefore, be identified with Mahīpāla (II).

It may, however, be pointed out that some scholars do not consider the five intervening kings as distinct rulers. Bhandarkar, for instance, identifies Vināyakapāla I with Mahīpāla I *alias* Kshitipāla, Mahēndrapāla II with Dēvapāla and Vināyakapāla II with Mahīpāla II *alias* Kshitipāla.[7] Dr. N. Ray, on the other hand, distinguishes Vināyakapāla I from Mahīpāla I whom he identifies with Bhōja II. According to him Dēvapāla was the son of Mahīpāla I *alias* Kshitipāla while Vināyakapāla II and Mahipāla II were the sons of Mahēndrapāla II and Dēvapāla respectively[8]. Dr. Tripathi while accepting the identity of Mahīpāla I *alias* Kshitipāla I *alias* Vināyakapāla I takes Mahīpāla II to be a vassal chief and not as a Pratīhāra king[9] Thus, according to the chronology of the later Pratīhāras proposed by Dr. Bhandarkar and Dr. Ray, Vijayapāla's father Kshitipāla *alias* Mahīpāla II was the grandson of Mahīpāla I *alias* Kshitipāla. He, therefore, cannot be identical with the latter. But Dr. Tripathi who does not consider Mahīpāla II as a Pratīhāra king, takes Vijayapāla to be a brother or half brother of Dēvapāla, son of Kshitipāla. Thus, according to him Vijayapāla's father Kshitipāla is no other than Mahīpāla I *alias* Kshitipāla. We have already seen above that the evidence of our inscription seems to lend some support to the identification of Kshitipāla of the Rajōr inscription with Mahipāla I. However, the possibility of Vijayapāla's father Kshitipāla being identical with Mahīpāla II cannot be completely ignored, for the available evidence is insufficient to prove or disprove any of the identifications.

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[1] See, above, Vol. I, p. 171.

[2] He was identified with Mahīpāla (I) by some scholars but this identification has been opposed by some other scholars who believe them to be two different persons. For all the views, see Prof. N.Ray's article entitled 'A note on the chronology of the later Pratīhāras', published in *Ind. Ant.*, Vol. LVII, pp. 230 ff.

[3] *Ind. Ant.*, Vol. XV, pp. 138 ff.

[4] Above, Vol. XIV, pp. 180 ff.

[5] Ibid., Vol. I, pp. 162 ff.

[6] Ibid., pp. 122 ff.

[7] Bhandarkar's list, p. 400.

[8] *Ind. Ant.*, Vol. LVII, p. 234.

[9] Tripathi, *History of Kanauj*, pp. 274-75.

The inscription under study mentions a certain Pulīndra who is described as a great king in verse 10. This verse does not tell anything about this king except that he brought the renowned architect Sarvadēva who installed a big image of Śāntinātha at Rājyapura. As the Rājyapura region was being ruled over by Sāvaṭa, there is no possibility of another king ruling over the same territory. Further, the fact that Pulīndra is described as a great king precludes the possibility of his being a subordinate of Sāvaṭa. The only possibility is that Pulīndra was a secondary name of Sāvaṭa[1] for only the latter could have brought the architect Sarvadēva to construct a temple at Rājyapura.

Our inscription mentions two famous poets Sāgaraṇandin and Lōkadēva as the authors of the *praśasti*. While the latter is not known from any other source, a poet named Sāgarnandin is known as the author of the *Nāṭakalakshaṇaratnakōśa* and probably of a play named *Jānakīharaṇa*. Sylvain Levi[2], who discovered the manuscript of the *Nāṭakalakshaṇaratnakōśa*, and M. Ramakrishna Kavi[3] have both shown that Sāgaranandin was earlier than Dhanañjaya. The latter was a contemporary of the Paramāra Vākpatirāja (II) Muñja (A.D. 974-994) during whose reign he is known to have composed the *Kārikās*. Hence the date of Dhanañjaya being the later half of the tenth century, Sāgaranandin has to be placed earlier than that. Again, the fact that the *Nāṭakalakshaṇaratnakōśa* contains quotations from Rājaśēkhara's *Viddhaśālabhañjikā* and the *Karpūramañjarī* proves that Sāgaranandin flourished later than Rājaśēkhara who is known to be a contemporary of the Pratīhāra kings Mahēndrapāla (I) (A.D. 893-907) and Mahīpāla (I)[5]. But Sāgaranandin of our inscription was a contemporary of Mahīpāla (I) and consequently of Rājaśēkhara also. However, as the latter claims himself to be a *guru* of Mahēndrapāla he must have been a very old man, if at all he was living, at the time of our inscription. On the other hand, Sāgaraṇandin of our record, who composed even this short *prśasti* jointly with Lōkadēva, seems to have been a young poet who in spite of his claim of being famous, was not yet very well established. He was possibly a junior contemporary of Rājaśēkhara (c.875 to 925 A.D.) and belonged approximately to the first half of the 10th century. This date would admirably suit Sāgaranandin, the author of *Nāṭakalakshaṇaratnakōśā*, who was earlier than Dhanañjaya and later than Rājaśēkhara. Sāgaraṇandin, of our record may, therefore, be identical with Sāgaranandin, the author of *Nāṭakalakshaṇaratnakōśa*.

Now, Sāgaranandin seems to have belonged to some part of eastern India.[6] As our inscription comes from the Western part of India, the identity of the two Sāgaranandins may be questioned. This does not seem to be a very strong ground to set aside the conclusion

[1] It is also possible to take Pulīndra as another name of Mahīpāla (I) who was the overlord of Sāvaṭa and who probably bore several names like Vināyakapāla, Hērambapāla, Harsha, Chaṇḍapāla and Kārttikēya (*Ind. Ant.*, Vol. LXII, p. 202 and footnotes).

[2] *Journal Asiatique*, cciii (1923), p. 210.

[3] *New Indian Antiquary*, Vol. II, pp. 412 ff.

[4] *The Age of Imperial Kanauj*, p. 195.

[5] The *Bālabhārata* or *Prachaṇḍa-Pāṇḍava*, a fragmentary play ascribed to Rājaśēkhara, contains a verse which states that the play was enacted before an assemblage of guests invited by a king of the lineage of Raghu, whose name was Mahīpāla and who was the son of a king whose *biruda* or title was Nirbhayanarēndra and who was the paramount sovereign of Āryāvarta. Further, Rājaśēkhara, in all his four extant plays, declares himself to be the spiritual teacher (*guru* or *upādhyāya*) of a king Mahēndrapāla or Nirbhayarāja. Both Mahēndrapāla *alias* Nirbhayanarēndra and Mahīpāla have been identified with the Pratihāra kings Mahēndrapāla (I) and his son, Mahīpāla (I) respectively, (Cf. *The Age of Imperial Kanauj*, pp. 33 and 180).

[6] See *Journal Asiatique*, Vol. cciil (1923) p. 212. Levi considers Sāgaranandin to be a descendant of the family of Nandins mentioned in the Gaya inscription. (*Ind. Ant.*, Vol. X, pp. 343 ff.). He has been quoted mostly by the writers who inhabited Oḍhra, East Magadha, Gauḍa, Kāmarūpa and Dakshiṇa Kōsala countries and who probably belonged to or were the followers of the Eastern School of rhetoric (*New Indian Antiquary*, Vol. II, p. 419).

reached above, particularly because no specific place has been mentioned in the epigraph to which Sāgaranandin belonged. The latter might not necessarily be a local man; he might have belonged to some place in eastern India, in which case he might have composed the record and sent it to Rājyapura (Rajōr in Alwar District of Rajasthan).

The Dharkaṭa-jāti to which Ārdraṭa, the father of Dēddulaka and the grandfather of Sarvadēva, is stated to have belonged is known from many records[1]. The Sakrai stone inscription[2] dated V.S. 699 provides the earliest instance of the mention of the Dharkaṭa caste. It is interesting to note that in our inscription the Dharkaṭa-jāti is stated to have hailed from a place called Pūrṇṇatallaka mentioned in the Bijolia inscription[3] which has been identified by Dr. Dasharatha Sharma with Pūntalā in the Jodhpur state of Rajasthan[4].

Of the **place-names** mentioned in our record, **Pūrṇṇatallaka** has been identified above. The place named **Siṁhapadra** where Sarvadēva is stated to have built a beautiful Jaina temple cannot be identified[5]. **Rājyapura** where a temple was built and an image of Śānti-Jina was installed by Sarvadēva, is also mentioned in the Rajōr inscription of Mathanadēva. It has been identified with **Rajōr** or **Rajōrgaḍh**, or rather with **Paranagar**, close to the modern village of **Rajōr** in Alwar District of Rajasthan.

TEXT[6]

[Metres: Verses 1, 4, 10, 13 *Śārdūlavikrīḍita;* verses 2, 8 Sragdharā; verses 3, 5, 7 *Vasanta-tilakā;* verses 6, 11, 14-15, 18-21 *Anushṭubh;* verse 9 *Upajāti;* verses 12, 16 *Mandākrāntā* verse 17 *Āryā.*]

1 Ōṁ namō='rhatē || Śrī[mān=yō] mṛiga-lānchhanō='pi sakalaḥ śaśvat=kalaṅk-ōjjhitō nishkāmō='[p]i [vi]tīrṇṇa-bhavya-vibhavō yaḥ pūrṇṇa-kāmō='bhavat | datt-ārghō='pi nirantaram vu(bu)dha-janair=yo='nargha-

2 tāṁ yātavān=sa śrēyāṅsi(ṁsi) samādadhātu bhavatāṁ Śāntir=Jinēndraḥ sadā||[1*] Avyād=vaḥ Śāntināthaḥ smara-śara-nikar-ālakshya-vakshō='ṅgabhāsī Lōkālōk=āva-lōka-sphuṭa-haṭad=amala-jñāna-

3 [sā]mrājya-sampat | bhakty=āyāt-ānat-Ēndra-ślatha-mukuṭa-taṭ-ōtkṛishṭa-ratn-ōtkar=ārchchir-mmālā-vidyōtit-āṅghrir=ghanatara-durit-ārāti-nirṇṇāśa-dakshaḥ|| [2*]Yasya pratāpa-śikhinō jvalataḥ sphuranti

4 tārā-chchhalēna ra[ja]nīṁ paritaḥ sphuliṅgāḥ | jīyād=asau bhuvi chiraṁ **Mahī-pāladēvaḥ** s[ā]manta-chakra-vihit-ādara[7]-pāda-sēvaḥ|| [3*] Tyāgēn=ārthi-manōrathān=saphalayan=Karṇṇāyatē yō='niśaṁ ni-

5 ghnan=Kaurava-saṁ[bhṛi]taṁ parava(ba)laṁ Bhīmāyatē yō raṇē | sarvattr=āpi cha Lakshmaṇ-ānvita-tanū Rāmāyatē yō bhṛiśaṁ sa srī-Sāvaṭa-bhūpatir=vvijayatāṁ prakhyāta-kīrttiś=chiram|| [4*] Śrī-**Pūrṇṇatallaka**-

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[1] Cf. *PRAS, WC*, 1908, p. 37, above, Vol. XXXIV, p. 80, and ibid., Vol. XIX, pp. 58, text-line 3 where *Dharakkaṭa-Jātīya* is wrongly read as *Varkkaṭa-jātīya*.

[2] Above, Vol. XXVII, p. 32.

[3] Ibid., Vol. XXVI, p. 97.

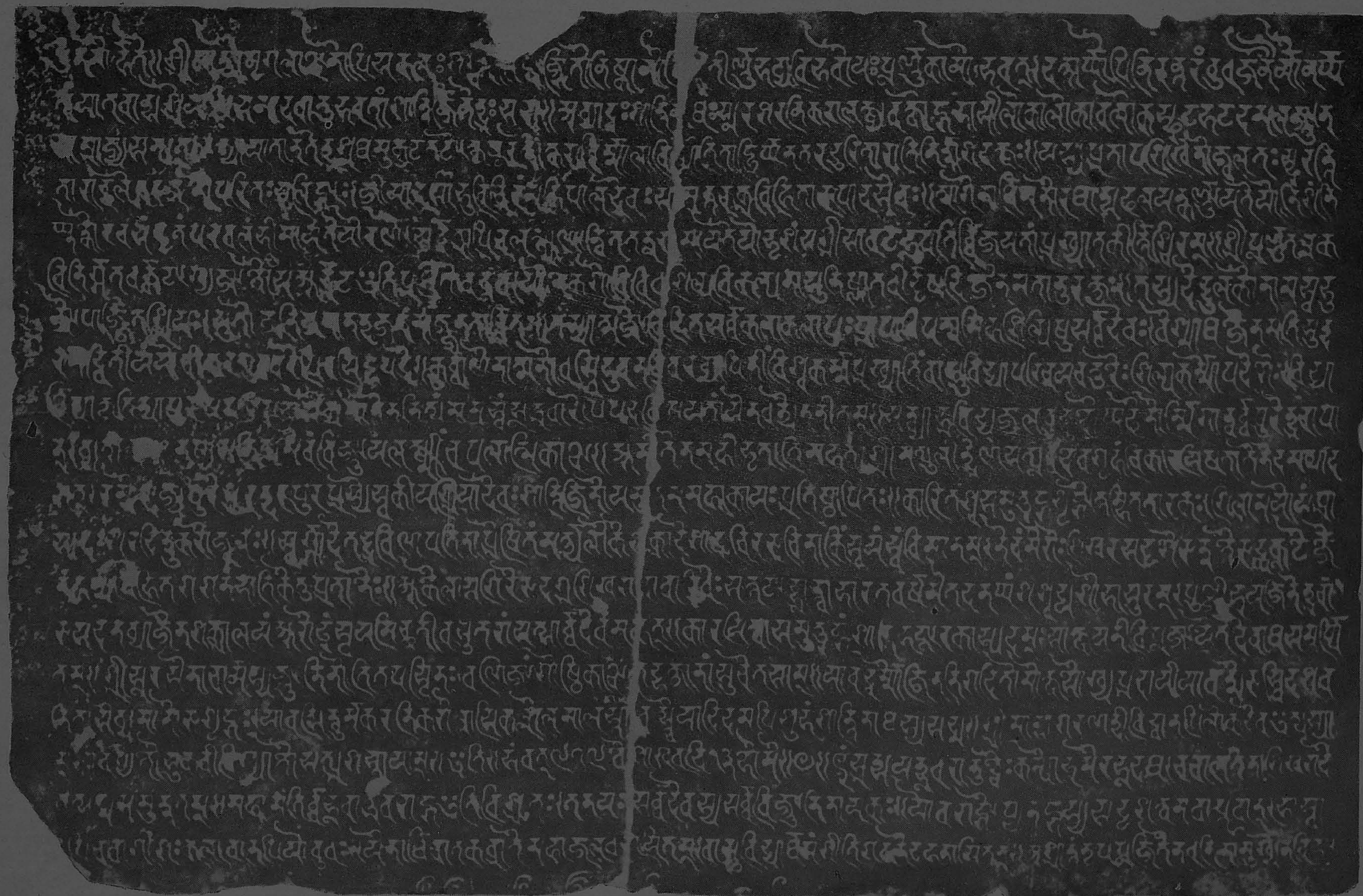
[4] *Early Chauhan Dynasties*, p. 23.

[5] It is apparently different from Siṁhagōshṭha, a place mentioned in the Harsha stone inscription of Vyāghrarāja (above, Vol. II pp. 119 ff.) which has been identified by D. R. Bhandarkar with Sinhot (*Ind. Ant.* Vol. XLII,, p. 60).

[6] From the original stone and impressions.

[7] The letter *ra* was first omitted inadvertently and was inserted later on between *da* and *pā*.

GARH STONE INSCRIPTION OF THE TIME OF MAHIPALA



SIZE : One-fourth

6 vinirggata-Dharkkaṭ-ākhya-jātau sa Ārdraṭa=iti prathitō va(ba)bhūva | yō=nēkaśō vividha-śilpa-vikalpanāsu nishṇāta-dhīr=dṛishadi Jaina-mat-ānuraktaḥ||[5*] Tasya Dēddulakō nāma sva-bhu-

7 j-ōpārijjita-śriyaḥ | sutō'=jani jan-ānanda-jananāj=janat-ārchchitaḥ||[6*] Tasy=ātmajō vidita-sarva-kalā kalāpaḥ prāp=ādhipatyam=iha śilpishu Sarvvadēvaḥ | vēśm=ātha Jainam=ati-sunda-

ra[m=a]dvitīyaṁ yō='chīkarat=puravarē='pi cha **Siṅhapadrē**||[7*] Kurvāṇēn=ātmanō='dhas=tribhuvana-vivara-vyāpinīṁ Viśvakarma-prakhyātiṁ vāstu-vidyā parichaya-chaturaiḥ śilpa-karm-ōpadēśaiḥ | vidy-ā-

9 rthinyā kṛitinyā purusha-parishadā sēvyamānēna nityaṁ nāma svaṁ sūtradhār-ōpapada-vishayatāṁ yēna dhanyēna nītaṁ||[8*] Sandhy-ābhra-vidyuj-jala-vudvu(bud-bu)d-augha-phēn-ōrmmi-gāndharva-pur-ēndra-chāpā-

10 n [vyatī]tya mā]nushyam=anityam=ēvaṁ vijñāya[1] Lakshmīṁ chapal-ātmīkāñ=cha|| [9*] Ā[nī]tēna mahībhṛit=ātimahatā śrīmat-Pulīndrēṇa sat-pūrvvē dēva-gṛihaṁ chikārayishatā tēn=ēdam=aty=āda-

11 [rāt] | ram[y]ē **[Rā]jyapurē** Purandara-pura-prakhyē svakīya-śriyā dēvaḥ Śāntijinō='yam=uttama-mahā-kāyaḥ pratishṭhāpitaḥ|| [10*] Kāritaś=cha samuttuṅga-śṛiṅg-ōttambhita-tārakaḥ | śilāmayō='yaṁ prā-

12 sādaḥ śarad-indu-kar-ōjva(jjva)laḥ|| [11*] Svarggād=ētad=Draviṇapatinā prēshitaṁ marttya-lōkē [Śa]kr-ādēśād=ruchira-ruchinā kiṁ svayaṁ svaṁ vimānam | n=ēdaṁ Mērōḥ śikhara-sadṛiśair=unnatair=udgha-kūṭair=Jai-

13 naṁ ha[r]mya[ṁ] pihita-gaganaṁ bhāti kētu-pratānaiḥ ||[12*] Ā-Kailāsa-girēr=udagra-śikharād=ā-vāridhēḥ sat=taṭād=bhrāntvā Bhāratavarsham=ētad=anaghaṁ śaśvad=yaśōbhāsuram | puñjībhūya Jinēndra-chā-

14 ru-sadana-vyājēna Śakra-ālayaṁ[2] ārōḍhuṁ svayam=ichchhat=īva sutarām yat=Sārvvadēvaṁ mahat|| [13*] Kārayitvā samuttuṅgam Śāntibhaṭṭārak-āspadam | s-ākshaya-nīvi pūjāyai tad=aiv=ātha samarppi-

15 tam|| [14*] Śrī-Sūrasēn-āchāryasya jñāninō='ti tapasvinaḥ | vaṇijāṁ gōshṭhikānān[3]-cha tad-bhaktānāṁ suchētasām|| [15*] Yāvad=dharmō Jina-nigaditō mōksha-saukhya-pradāyī yāvan=Mērus=tridaśa-va-

16 nitā-sēvyamān-ōru-śriṅgaḥ | yāvat=sindhur=makara-nikar-ōllāsi-kallōla-mālas=tāvat=sthēyād=idam=api śubhaṁ Śantināthasya sadma ||[16*] Śrīmān=Sāgaraṇandī vidvān=api Lōkadēva ity=asyā-

17 m | [dvā]v=apy=ētau sukavī vikhyātau sat=praśastāyām ||[17*] iti|| **Saṁvat 979 Vaiśākha vadi 13 Bhaumē**|| ||Oṁ[4][| *]Sransayan=bhūdharān ucchchaiḥ kampō bhūmēr=abhūd=atha | chachāla tēn=ā-śikharād=ē

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[1] There is an unnecessary *anusvāra* mark on y*a*.

[2] *Sandhi* is not observed here.

[3] The letter *nā* is written below the line between two crosses and a cross is engraved above the letter *kā* to indicate the same.

[4] Expressed by a symbol.

18 tat=sadma=samunnatam|| [18*] Mahā-matir=vva(bba)-bhūv=ātra Varāṅga=iti viśrutaḥ | tanayaḥ Sarvva-dēvasya sarvva-vijñāni-nāyakaḥ|| [19*] Yō var-āṅgō=py=anaṅgasya sadṛiśatvam=avāptavān | bhāsvā-

19 [n=a]pi cha vāgīśaḥ kalāvān=api yō vu(bu)-dhaḥ|| [20*] Yēn=ārthi-chātaka-vrātē mahā-jaladha[rā]yitam | vāstu-vidy-ārtha-saṁśiti-gahanē dahanāyitam|| [21*][1] Aśrāntaṁ nṛipa-pūjitēna dhaninā mukhyēna vijñā[2] . . .

TRANSLATION[3]

Ōṁ | Obeisance to the Arhat.

(Verse 1) :—May Śānti Jinēndra always confer on you all the good things in life—Śānti Jinēndra who even being the veritable glorious full-moon (or having *mṛiga* as his *lāñchhana*) is ever flawless, who even being *nishkāma* (without any desire) was *pūrṇṇakāma* (one who has fulfilled the desire of others) having granted rich gifts to others, and who even being always *dattārgha* (one to whom homage has been paid) by the learned became *anargha* (invaluable, high in esteem).[4]

(Verse 2) :—May Śāntinātha protect you |—Śāntinātha whose body that had never been a target of Cupid's arrows is resplendent, i.e. who has conquered Cupid, whose sovereign wealth (consists of) pure clear and shining knowledge that could view even the Lokāloka,[5] whose feet are brightened by the multitude of rays emanating from the excellent jewels set in the loosened crown of the bowing (god) Indra who has approached (Śāntinātha) with devotion, who is an expert in the extirpation of enemies in the form of dreadful sins.

(Verse 3) :—May that king Mahipāla be victorious on this earth for long, at whose feet all the feudatories have respectfully placed their services. These are the sparks of the blazing fire of his prowess that shine forth all around at night in the form of stars.

(Verse 4) :—May the illustrious prince Sāvaṭa of wide renown be victorious for long, who by his generosity, always fulfilling the desires of supplicants, is a veritable Karṇa ; who on the battle-field destroying the earth (*kau*) (for destroying the enemy forces reinforced by the Kauravas) is a veritable Bhīma ; and who also being endowed all over the body with auspicious signs (or accompanied everywhere by Lakshmaṇa?) is very much Rāma incarnate.

(Verse 5) :—There was a renowned person Ārdraṭa by name in the Dharkkaṭa family hailing from the glorious Pūrṇṇatallaka. He was an expert in carving out various sculptures in stone and was attached to the Jaina faith.

(Verse 6) :—Ārdraṭa who had amassed wealth by dint of (labour and skill of) his arms begot a son named Dēddulaka, who on account of his being a source of delight to all people was respected by them.

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[1] This incomplete verse seems to be in *Sārdūlavikrīḍita* metre.

[2] The record ends here abruptly. The intended reading seems to be *vijñāninā*.

[3] The author has displayed his poetic excellence in the choice of diction. The *alaṁkāra* in this verse is *vyatirēka* based on *ślēsha*.

[5] The word *Lōkālōka* means 'world and no world, the visible and invisible world'. It is also the 'name of a mythical belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness'. Monier Williams : *A Sanskrit-English Dictionary, s.v. Lōkālōka* under *lōka* on p. 872. The term may also signify *lōkākāśa* and *Alōkākāśa* which, according to Jain Cosmographic conception, are the two parts of the space, the universe being situated in the former. This *Lōkākāsa* is composed of two entities of essences called *dharma* and *adharma*, the substrata of motion and rest, conceived as the conditions for the presence of all existing beings. The *Alōkākāsa* is described as 'an absolute void impenetrable to anything, material and spiritual' (*JIH.*, Vol. XLVII, Pt. I, p. 53).

(Verse 7) :—His son Sarvvadēva who had mastered all the fine arts in their entirely attained supremacy among the architects here. It was he who built the very beautiful and unique Jaina temple at the excellent town Siṁhapadra.

(Verse 8) :—He, the blessed one, who was always skilful attended upon by the assembly of persons who were his students, and who by his discourses on sculpture replete with the knowledge of the science of architecture outshone the fame of (the divine architect) Viśvakarmā which envelopes the three worlds had got his name always appended with the epithet *sūtradhāra*.

(Verse 9-11) :—Having realised that impermanence of the human existence surpasses (that of) the evening cloud, the lightening, bubble of water, the foam, the wave, the town of Gandharvas (an imaginary town in the sky) and the rainbow, and that fickle is the fortune he (Sarvadēva) who was brought by the great illustrious king[1] Pulīndra and who was desirous of building a temple of a Jina(?) installed with devotion the excellent and lofty (image of) Jina Śānti (Śāntinātha) by his own wealth at the beautiful (town of) Rājyapura which equalled the town of (god) Indra, (i.e. Amarāvatī), and caused to be built this stone temple glowing like the beams of the autumnal moon and supporting the stars with its lofty peak.

(Verse 12) :—Is it by the orders of Indra that the Lord of Wealth of radiant splendoury has himself sent his own vehicle, from heaven to this mortal world ? Oh ! no ; this is the Jaina temple covering the sky and shining by its spreading banners and lofty summits which are as high as the top of Mēru (mountain).

(Verse 13) :—The radiant, great, and eternal faultless glory of Sarvadēva after having travelled the whole of Bhāratavarsha from the high peaks of the mountain Kailāsa to the coast of the sea (now) collecting together very much longs to approach heaven (the abode of Indra) in the guise of the beautiful temple of Jinēndra.

(Verses 14-15) :—Having caused the lofty temple of Śāntibhaṭṭāraka to be built (Sarvvadēva) entrusted it together with a permanent endowment for worship to the learned and great ascetic Sūrasēnāchārya and to the benevolent merchants who were members of a *gōshṭhi* (i.e. committee of supervisors in charge of the religious institution) and were devoted to him (i.e. Sūrasēnāchārya).

(Verse 16) :—May this auspicious abode of Śāntinātha stand as long as the dharma propagated by Jina, leading to emancipation and bliss (lasts), (as long as) the high peaked mountain Mēru enjoyed by the heavenly damsels and the sea (full of) waves (caused) by the multitudes of crocodiles (exist).

(Verse 17) :—The two famous and noble poets the illustrious Sāgaraṇandin and the learned Lōkadēva (have composed) this *praśasti* ||end|| Saṁvat 979 Tuesday, the 13th day of the dark fortnight of Vaiśākha||

Part II

(Verse 18) :—A mighty earthquake toppling down (even) the mountains occurred and on account of that this high building shook from top to the bottom.

[1] The meaning of the expression *sat-pūrvvē* is not clear.

(Verse 19) :—The wise, renowned, leader of all architects, Varāṅga, son of Sarvadēva, was born.

(Verse 20) :—He (Varāṅga), of beautiful limbs, resembled Cupid (or one devoid of limbs), though handsome (or the Sun) he was master of speech (or the planet Jupiter) and though a learned man (or the moon) he was wise (or the planet Mercury).

(Verse 21) :—Who was the very cloud for the *chātakas* in the form of supplicants, who was the very fire for the forest in the form of problems of Architecture.

(Verse 22) :—By the one, who was rich, held in high esteem by the king and chief among the architects..........

No. 30—MASOD KAMPTI PLATES OF VAKATAKA PRAVARASENA II, YEAR 19

(*2 Plates*)

P. R. SRINIVASAN, MYSORE.

The copper- plate inscription [1] edited below is now preserved in the State Archaeological Museum at Nagpur. The charter was kindly sent to my office by Shri P. M. Muley, the Curator of the Museum through Dr. S. Subramonia Iyer, Epigraphical Assistant of my office. According to Shri Muley, the plates were secured from a private individual of the village of **Masod Kampti** in the Achalpur Taluk, Nagpur District, Maharashtra. The set consists of five plates strung together to a ring, which does not bear any seal. Each plate measures approximately 17.3 cm long and 8.4 cm broad. The diameter of the hole on the left side of each plate is 1 cm. The first plate bears writing on one side only while the other plates have writing on both sides. The writing is preserved well. The weight of the five plates together is 1430 gms., and that of the ring alone is 80 gms.

The **characters** of the inscription are of the familiar box-headed variety of Southern alphabet. The letters are well written. But in several cases, the writer or the engraver has omitted the *anusvāra* mark. The **language** is Sanskrit and the text is in prose and verse. The usual **orthographic** features like doubling of a consonant after *ṛ* are noticed. Generally the texts of the Vākāṭaka grants are full of mistakes in spelling. They contain many colloquial usages. Similar features are found here also. As examples *jō* (line 46) *āchchhēttā* (lines 47-48) and *varisham* (line 48) may be cited. These are corrected in the text.

The inscription refers itself to the reign of the Vākāṭaka king **Pravarasena** II (*circa* 420-50 A. D.). [2] Several grants of his time have come down to us. But this is the only plate belonging to his 19th regnal year. The text of this charter is similar to the texts of the king's other charters, like the Waḍgaon plates[3].

The record commences with the words *Siddham* and *dṛishṭi* (for *dṛishṭam*). It was issued from **Pravarapura**. The genealogy of the king is given exactly as in the above-mentioned Waḍgaon plates in lines 1-17 including the fact that the king's maternal grandfather was Dēvagupta. In line 18, King Pravarasēna is described as *Parama-māhēśvara*. The passage in lines 19-20 records that at the request of Aryya-Mahādēvī, a land of 300, (here probably the word *nivarttanāni* is left out) measured according to the royal measure situated on the north-western side of the village Matsakadraham to the west of Padmapura, was granted. In lines 20-27 the names of the Brāhmaṇa donees are given. To begin with, however, two shares are assigned to Mahāpurusha, perhaps the deity Vishṇu. The list of the Brāhmaṇa donees includes the following : Bōppa-āryya, a *chaturvedin* and of the Kauṇḍinya-sagōtra, Vishṇu-varyya of the Bhāradvāja - gōtra, Raty-āryya of the Bhāradvāja-gōtra, Bhavāryya of the Parāśara-gōtra, Bhavaputr-āryya of the Parāśara-gōtra, Gōl-āryya of the Bhāradvāja-gōtra, Śriy-āryya of the Bhāradvāja-gōtra, Bōpp-āryya of the Kāśyapa-gōtra, Nārāyaṇ-āryya

[1] *A. R. Ep.*, 1976-77, No. 1.
[2] *CII.*, Vol. V, Introduction, p. xxiv.
[3] Ibid., pp. 54 ff.

of the Kauśika-gōtra , Suval-āryya of the Kauśika-gōtra, Dēv-āryya of the Kauṇḍiya-gōtra, Dām-āryya of the Kauṇḍinya-gōtra, Kēśi(śa)v-āryya of the Kauśika-gōtra, Kumar-āryya of the Vatsa-gōtra, Dām-āryya of the Kāśyapa-gōtra, Gōl-āryya of the Kauṇḍinya-gōtra, Gōl-āryya of the Kāśyapa-gōtra, Kōṭṭiryya (Kōṭṭy-āryya) of the Gautama-gōtra , and Rudr-āryya of the Gautama-gōtra. The passage in lines 28-29 states that a land for *vāṭaka* (garden) in the low lying area in the middle portion of the Rājatintiṇika-nadī was also given to the twenty - four Brāhmaṇas and the deity mentinoned above, each a share. This land is said to be situated on the western side (line 29) of the village.

The subsequent passages are similar to those of other charters of his reign. In line 44 *Sēnāpati* Kātyāyana is mentioned and Dēvasakha (or simply *dēva-sakhā*-the friend of the king) as the executor of the grant. This *Sēnāpati* is known from the Paṭṭan plates [1] of the 29th year of the ruler. There he is referred to as the master of or superior to Kālidāsa[2] who wrote the text.

At the end (lines 48-49) the particulars of date such as **year 19, 2nd fortnight of the rainy season and 5th day** are given. This method of giving season dates are met with in the Basim plates [3] of Vindhyaśakti II and the Dudia [4] and Pāṇḍhurṇā plates [5] of Pravarasēna II, who issued the present charter.

The **importance** of the charter lies in the fact that here figures the deity Mahāpurusha (i .e. Vishṇu) for whom probably there was a temple at the gift village. Āryya-Mahādēvi at whose request the gift was made was apparently a queen of the king. The adjective *āryya* (noble) given to her is noteworthy. Here too figures, for the first time, *Sēnāpati* Kātyāyana. That Padmapura was a town and not a capital which it might have become at a later time is known[6].

The **geographical names** mentioned here are **Pravarapura, Padmapura** and **Matsakadraham** and the Rājatintiṇi-nadī. Of these Pravarapura is identified with **Pavanār,** 10 km from Wardha[7], and Padmapura may be identical with Padampur near Āmgaon in the Bhandara District. We have to look for Matsakadraham and the river near Padampura.

TEXT[8]

First Plate

1 Siddham [| *] Svasti [| *] **Pravarapurād** = Agnishṭhōm-Āpto[r*]yya(ryyā)-mō-kthya-Shōḍaśy-Atirātraḥ[9](tra-)

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[1] *CII.*, Vol. V, p. 58.

[2] Ibid., p. 61, text-line 45. Identification of this Kālidāsa with the poet Kālidāsa who wrote the *Abhijñāna Sākuntalam, Raghuvaṁśa*, etc., has been proposed, rather very surely, by Dr. V. V. Mirashi (CII., Vol. V, p. 58). But considering the very defective and sterotyped texts of the Vākāṭaka grants in general and those of Pravarasēna II's reign in particular, this indentification does not seem to be reasonable. Although Dr. Mirashi says "Kālidāsa, no doubt, figures only as a scribs in the present grant, but that does not *per se* disprove his identity with the great Sanskrit poet", if he was really the author of the above mentioned books, he could never have written a text like the one of the Paṭṭan plates, nor would he have been attached to the *Sēnāpati* of the king. A poet of Kālidāsa's eminence should be mentioned as the poet laureate of the kingdom rather than as a writer of a faulty text of a government document.

[3] Ibid., p. 95.

[4] Ibid., p. 44.

[5] Ibid., p. 64.

[6] Ibid., pp. 77-78.

[7] Ibid., p. 23.

[8] From impressions.

[9] There are two dash-like marks put one over the other standing for visarga after *tra* and it is superfluous.

2 dṛishṭi(ṭam) [1] [| *] Vājapēya-Bṛihaspi(spa)ti-sava-Sādyakra(skra)tu-chatur-Aśva-mēdha-yājinaḥ

3 Vishṇuvṛiddha-sagōtrasya samrājaḥ Vākāṭakānām = mahā-

4 rāja-śrī-**Pravarasēnasya** sūnō[ḥ*] **sūnōh** atyanta-svāmi-Mahabhai-

5 rava-bhaktasya asaṁbhāra-[2]sannivēśita-Śiva-liṅg-ōdvahana-Śiva-

Second Plate, First Side

6 suparitushṭa-samutpādita-rāja-vaṁśānā[ṁ*] parākkram-ādhigi(ga)ta-Bhāgi(gī)rathy--a-

7 mala-jala-mūrddh-ābhishiktānā[ṁ*] daś-Āśva-mēdh-āvabhri[3]tha-snātānā[ṁ*] Bhāraśivānā[ṁ*]

8 mahārāja-śrī-Bhava-nāga-dauhitrasya Gō(Gau)tamipu[tra*]sya putrasya

9 Vākāṭakānām = mahārāja-śrī-**Rudrasēnasya**- sūnōr=atyanta-māhēśvarasya

10 saty-ārjjava-kāruṇya-śauryya-vikkramā(ma)-naya-vinaya-ma(mā)hātmya-dhi(dhī)matva-pātragata-

Second Plate, Second Side

11 bhaktitva-dharmma-vijayitva-manō-nairmmaly-ādi-guṇassa(ṇa-sa)mupētē(ta)sya varsha-śata-

12 m-abhivarddhamāna-kōśa-daṇḍa-sādhā(dha)na-santāna-putra-pautra-Yudhishṭi-(shṭhi)ra-vṛittē-

13 r=Vvākāṭakānar(nā)m = mahārāja-śrī (śrī)-**Pṛithivi-sēnasya** sutō bhagavataś -Chakkra--

14 pāṇēḥ = prasād-ōpārjjita-śrī(śrī)-samudayasy = ānēka-saṅgrāma-vijayina[ḥ]

15 shaḍ-guṇ-ārppaṇa-praśasta-Vākāṭaka-vaṁś-ālaṅkārabhūtasya Va(Vā)kātakānā-

Third Plate, First Side

16 m = mahārāja-śrī(śrī)-**Rudrasēnasya** sūnōr=mmahārajādhirāja-śrī(śrī)-Dēva-gupta-sū(su)ta(tā)yā[ṁ*]

17 Prabhāvatīguptāyām = utpannasya Śambhōḥ = prasāda-śrī(dhṛi)ti-kārttayugasya Vākāṭa-

18 kānām = **Paramamāhēśvara-Mahārāja-śri (śrī)-Pravarasēnasya** vachanā[t*|]

[1] Written below *Siddham* of line 1.
[2] Read *aṁsabhāra*.
[3] This letter is written below the line.

19 **Padmapurasy** = āpara-mārggē **Matsakadrahan**-nāmna(ma)-grāmaḥ asya ch= āparōttara-pārśvē

20 rājamānēkamānēna bhūmi-śata-trayaḥ a (ā)ryya-Mahādēvi-vijñapya[1] [||*] prā-tigrā-

Third Plate, Second Side

21 haścha (ś =ch = ā)tra Mahāpu[ru*]shasy = ā[ṁ*] śa-dvaya[ṁ*] brāhmaṇa(ṇā)śchā (ś=cha) Kauṇḍiṇya(nya)-sagōtraś=chatu-

22 rvvēda - Bōppāryya - Bhāradva (dvā) ja - gōtra - Vishṇu - vāryya[2] - Bhāradvāja - Raty-āryya-

23 Parāśara - Bhav - āryya-Parāśara-Bhavaputr-āryya-Bharadvāja-Gōl-āryya-

24 Bharadvāja-Śriy-āryya-Kāśyapa-sagōtra-Bōpp-āryya-Kauśika-Nārāyaṇō (ṇ-ā)rryya

25 Kauśika-Achal-āryya - Kauṇḍiṇya(nya)-Dēv-āryya Kauṇḍiṇya(nya)-Dām-āryya-

Fourth Plate, First Side

26 Kauśika--Kēśi(śa)v-āryya-Vatsa-Kumār-āryya-Kāśyapa-Dām-āryya-Kauṇḍiṇya(nya)-

27 Gōl-āryya-Kāśyapa-Gōl-a(ā)ryya-Gautama-Kōṭṭi (ṭṭy-ā)ryya-Gautama-Rudr-āryya(ryyā)[ḥ |*]

28 [3] Rājatintiṇika-nadī-gartta-sabhā-madhyē vāṭaka-bhūmiḥ [| *]

29 ēvam = bahamaṇaṇa[4] dēv-āṁśēsyaha[5] pañcha-viśatyā[6] -vvā (vā) ṭakaḥ (kāḥ) grāmasya (y-ā)para - mārggē

30 datta(ttā)[ḥ*] yatō = smat = satta(nta)kā[ḥ*] sarvv-ādhyaksha-niyōga-niyuktā ājñāsañchāri-

31 kulaputr-ādhikṛitā[ḥ*] bhaṭi(ṭā)ś=chha(chhā)trāś = cha vṛishitapūrvyām = ajñāy-ājñāpa

32 pittarvya[7]

Fourth Plate, Second Side

33 yath=ē(ā)smābhir = ātmanō dharmm-āyur-balam-aiśvairyya[8] vivṛiddhayē ihē (h-ā)-mutra-hitā-

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[1] Read *vijñaptyā*.

[2] This spelling where the *sandhi* rules have been given the go by is due to local influence.

[3] A small cross-mark is seen before this letter on the margin.

[4] Read *brāhmaṇānāṁ*.

[5] Probably *dēv-āṁśasy-ēha* is meant here.

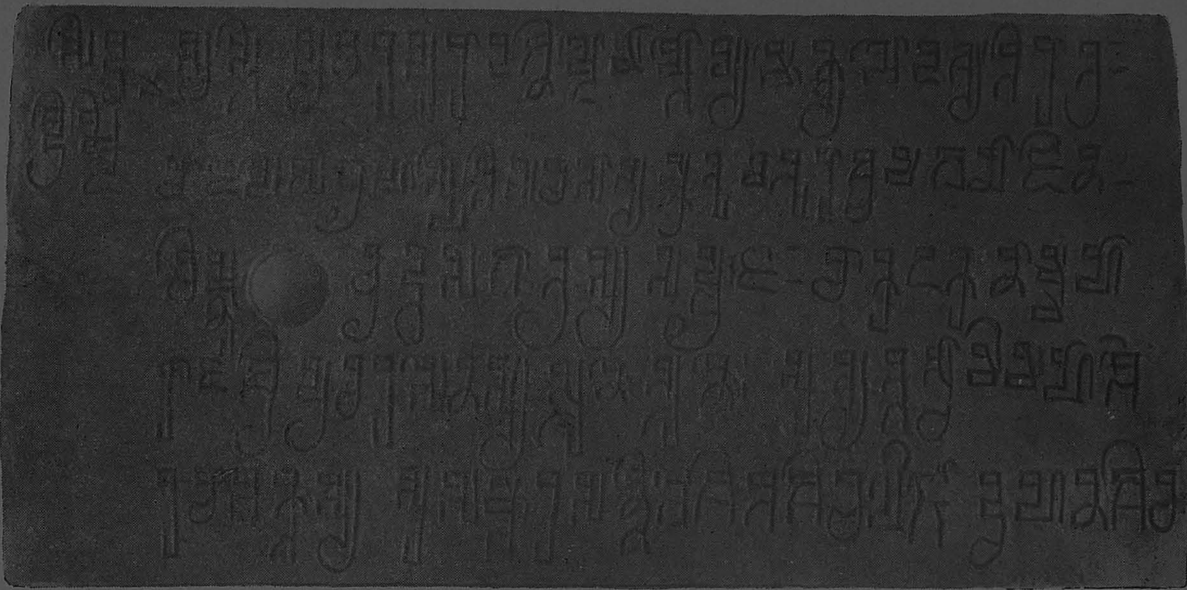
[6] Read *pancha-viṁśati*.

[7] Read *viśrutapūrvay-ājñay-ājñāpayitavyaḥ*.

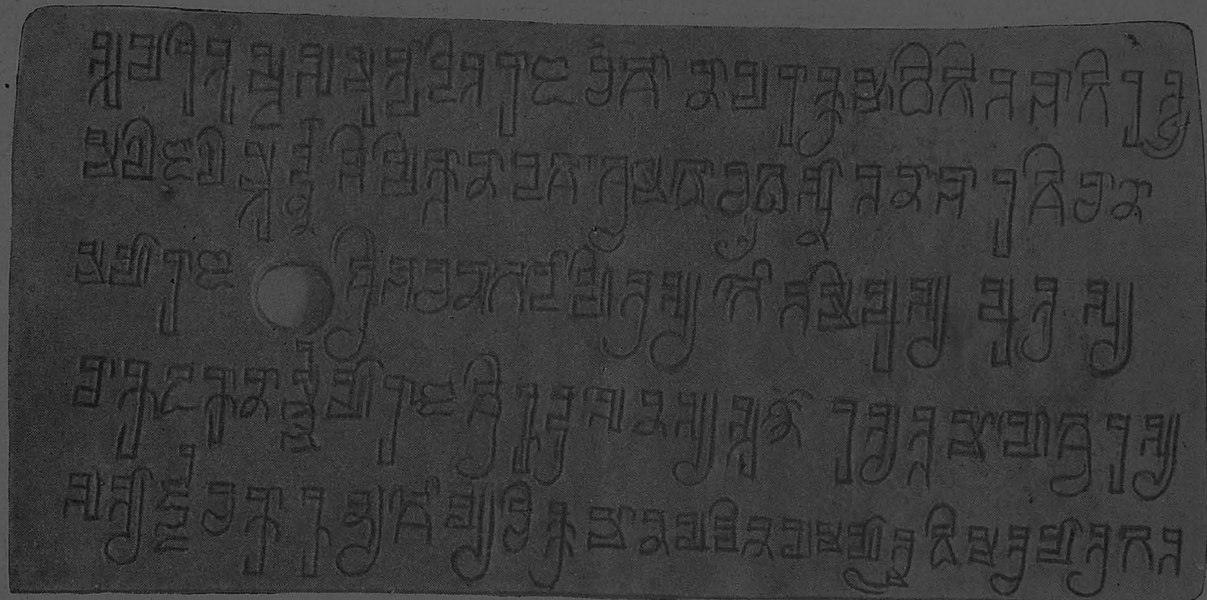
[8] Read *bal-aiśvaryya*.

MASOD KAMPTI PLATES OF VAKATAKA PRAVARASENA II

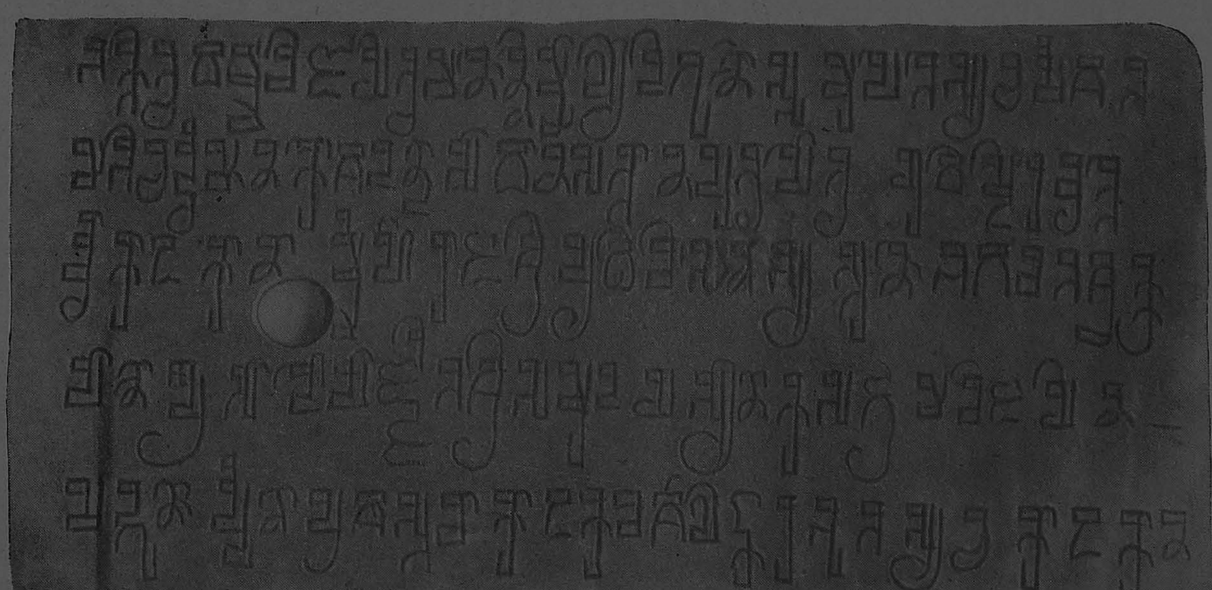
i



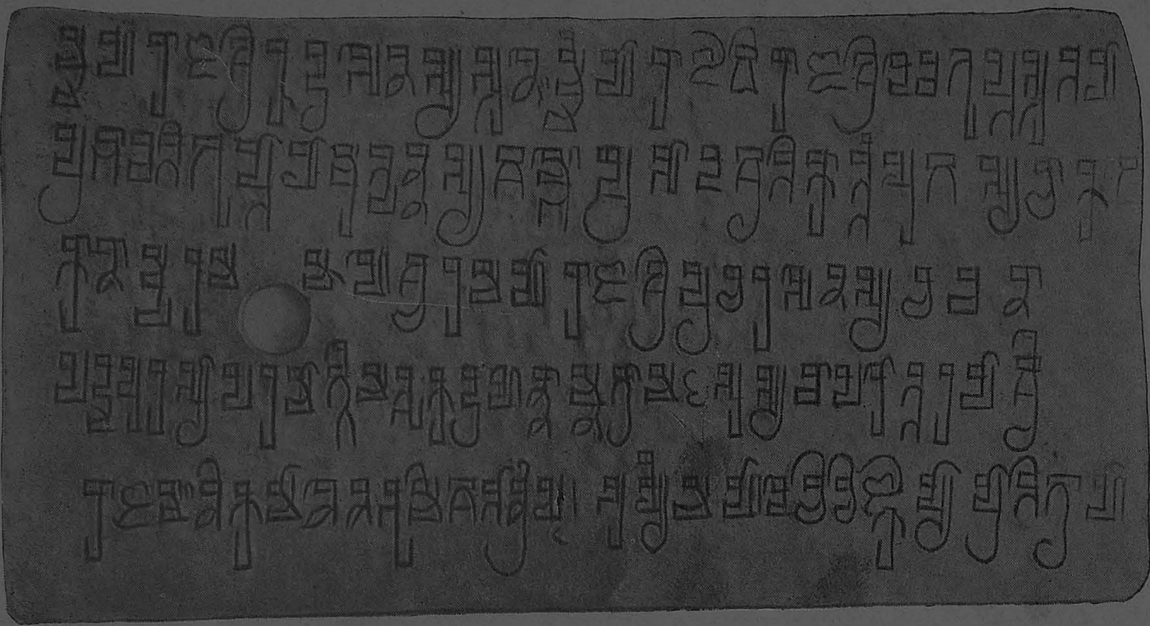
ii(a)



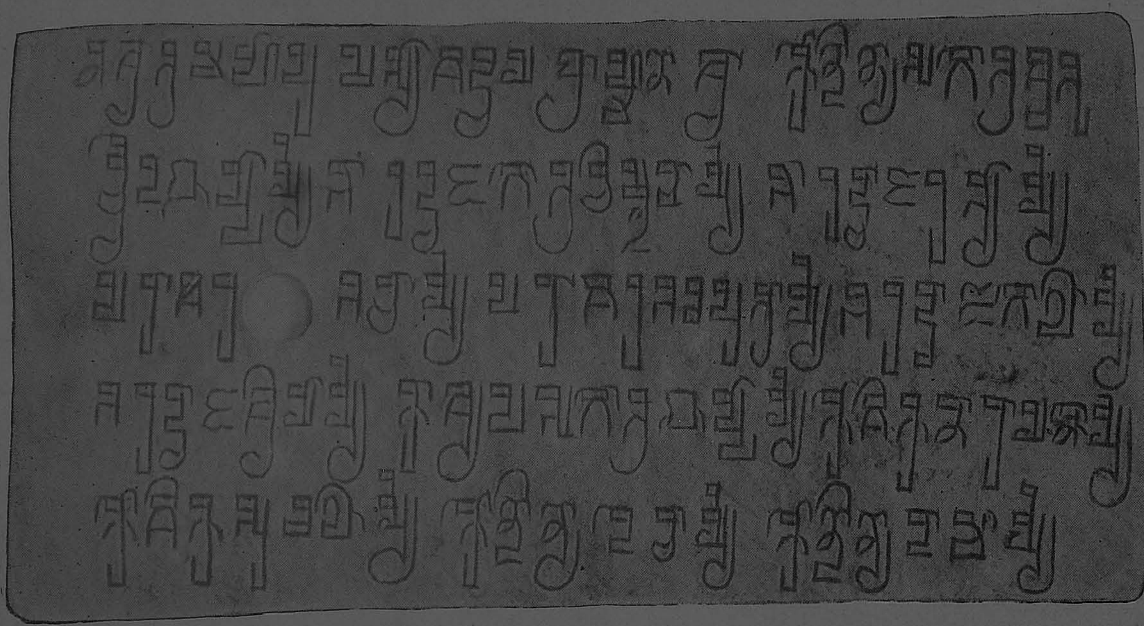
ii(b)



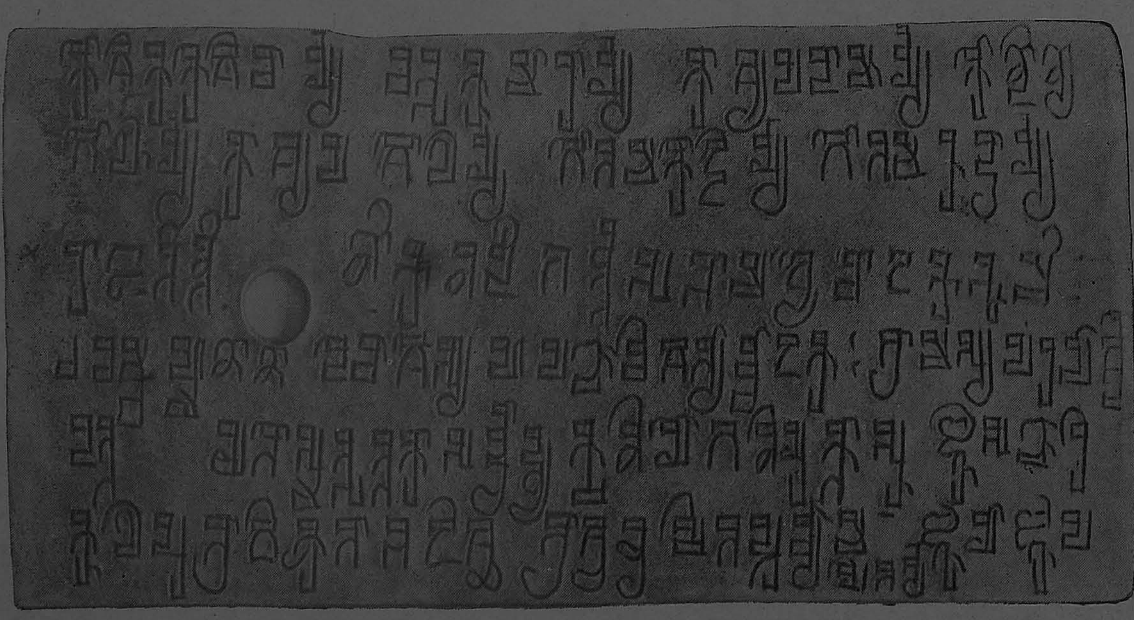
iii(*a*)



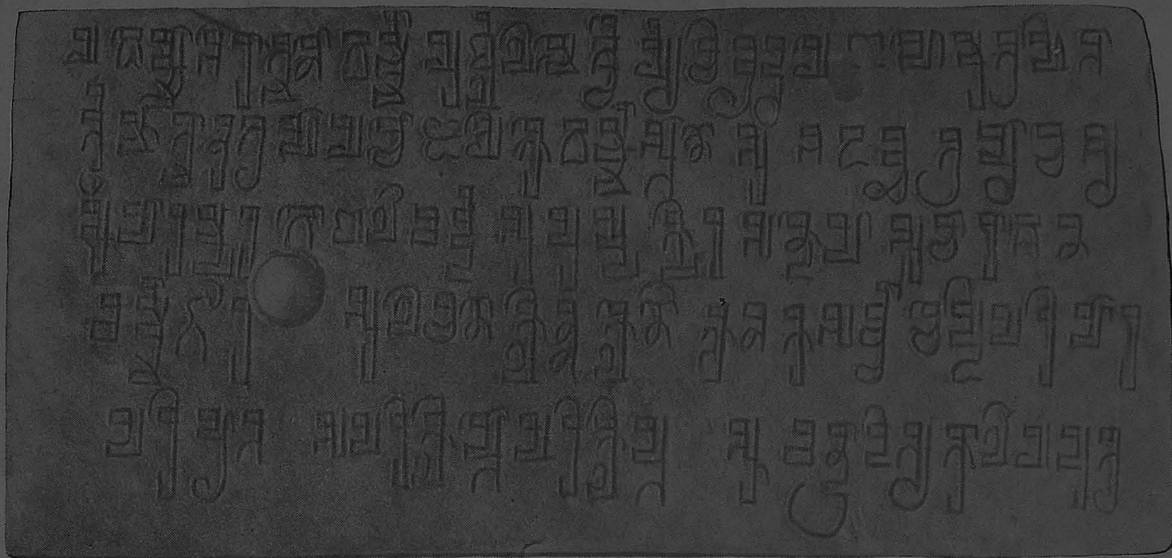
iii(*b*)



iv(*a*)



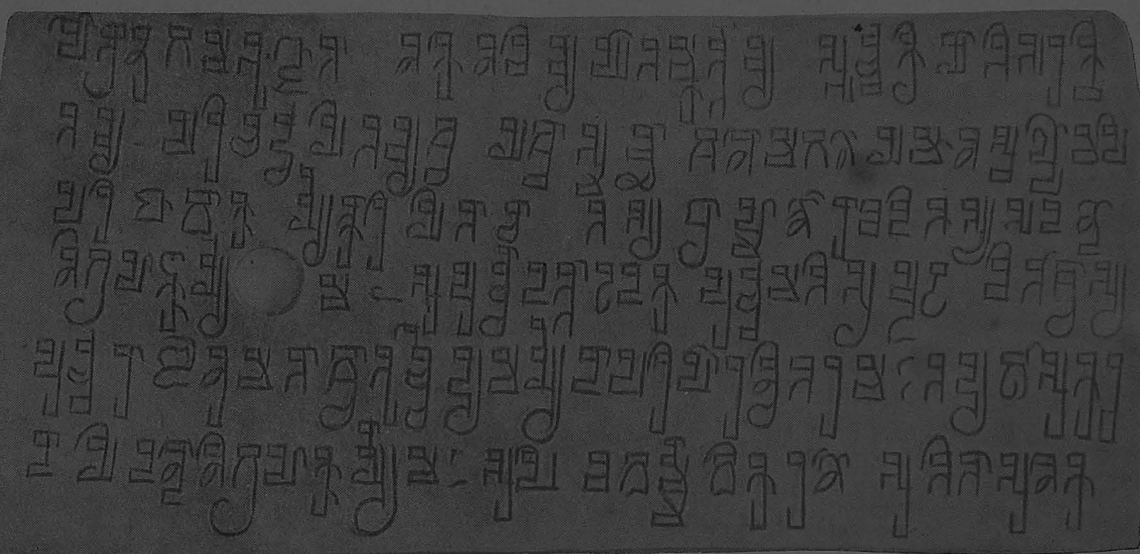
iv(*b*)



34 34

36 36

v(*a*)

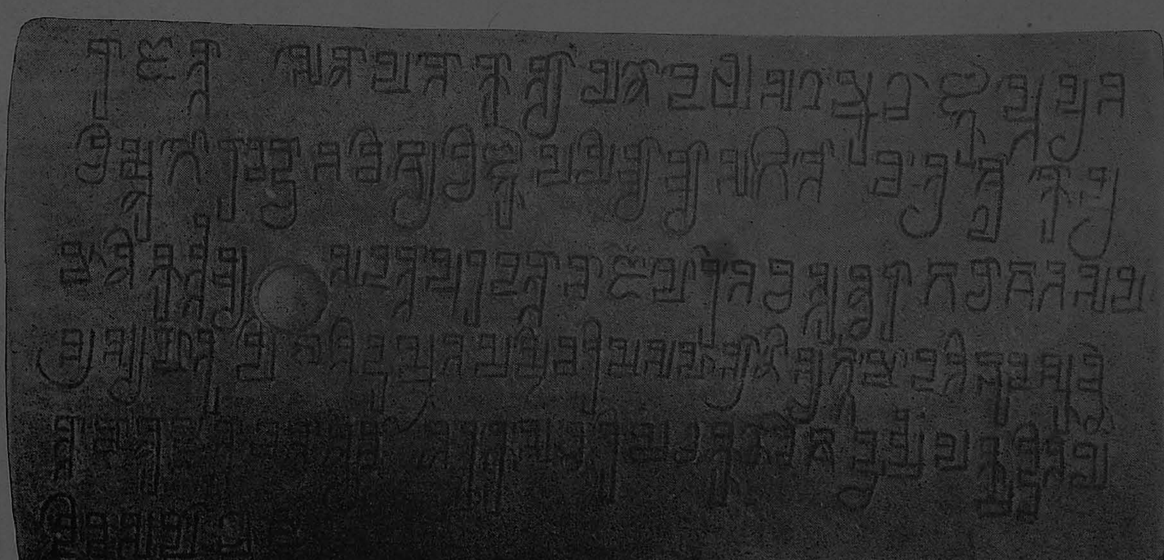


38 38

40 40

42 42

v(*b*)



44 44

46 46

48 48

34 rtham = ātma-ānugrahāya vaijayikē dharmmā(mma)-sthānē a-bhaṭa-chchhatra-prā- vēśya

35 a-pārampara-gō-balivardda-a-pushpa-kshi(kshā)ra-sandōha a-chārāśa(sa)na-

36 charmm-āṅgāra-a-lavaṇa-klinna-klē(rē)ni-ka(kha)naka-sarvva-vē(vi)sh[1]ṭi parihara-

37 parihṛita sa-parikli(kḷi)pt-ōparikli(kḷi)pta-ā chandr-āditya-kāla(lī)ya-putra-

Fifth Plate, First Side

38 pautr-ānugama-bhuñjatā na kēnachi[d*] = vya(vyā)ghātaḥ = karttavyas = sarvva- kriyābhi[ḥ*] sa[ṁ*]rakshi-

39 tarvyaḥ parivarddhayitavyaś = cha yaś = cha (ch =ā)- smach = chhāśan-ē(na)m = aga ṇayamāna[ś*] = svalpām = api

40 paribādhā[ṁ*] kku(ku)ryya(yyā) t = kāri(ra)yitā vā tasya brāhmaṇair = āvēditasya sa-daṇṭa (ṇḍa) -

41 nigrahaṁ =kuryyāma | [2] apūrvadattāda(tty=ōda)ka-pūrvvaṁ = atisṛishṭa[ḥ*] uchitāś =ch = āsya

42 pu(pū)rvva-rāj-ānumatāś=chā (tāṁ chā)tur-vvē (vvai)dya-maryya(yā)dā(da)[yā*] parihāra(rā)n = vitara(rā)maḥ [| *] tad = yathā akara-

43 dāyi daṇḍō(ḍa)-nigraha[ṁ*] kuryyāmaḥ [|*] api cha dharmmādhikaraṇē ati(tī)tā anēka-

Fifth Plate, Second Side

44 rāja-[da*] ttā[ḥ*] Sēnāpatō (tau) Kātyāyanō (nē) Dēva[3] sakha[4] - mū (mu) kh-ājñā (jña) ptē prabha-

45 vishṇu-gauravād = vā bhaviśya(shyā)[ḥ*] vijñapayi [ta*]vyā[|*] Vyāsa-gi (gī)tō(tās=) ch=ātra ślōkō pra -

46 māni(ṇī)-karttavya[ḥ*] sa (sva) dattā[ṁ*] para-dattā[ṁ*] vā jō(yō) hē(ha)rētē(ta) vasū(su)ndharā[ṁ*] [|*] gavā [ṁ*] śata-saha-

---

[1] The letter *sh* looks like *p*.
[2] This *daṇḍa* is shown as a hook with the hook portion to left, and it is superfluous.
[3] This *va* was originally written as *sa* and later corrected by erasing the right arm of *sa*, although it has not been completely erased.
[4] This *kha* is shown without the box at the bottom as is seen in thel etter following the next one.

47 srasya ha[n*]tu[ḥ*] pibati dushkṛita [m* ||1][1] Shashṭi-vari(r)sha sahasrāṇi svargga-(ggē) mōdati bhu(bhū)[mi*]da[ḥ*] āchchhē-

48 ttā[2] ch = ānumattā(ntā) cha tāny = ēva narakē [va*]sē [t* || 2 ||][1] **Vari(r)shaṁ ēku(kō)navi[ṁ*]śad-varshā-pakshā-dviti(tī)ya-**

49 **divasa-pā(pa)ñchama** [||*]

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[1] The metre of this verse is *anusṭubh*.
[2] Read *ākshēptā-*

No. 31—A GRANT OF SAMBHU-CHODA YEAR 50

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The copper-plate grant[1] edited below from the impressions kept in my office is stated to have been received from Shri M. Kalidasa-garu, High Court Vakil, Guntur and the plates were reported to have been found in the possession of a private person in the village **Pach-chala-Tāḍipaṟṟu** in the Bapatla Taluk of the Guntur District.[2] The set now consists of three plates and one or two more plates are missing. Hence it is an incomplete record. No seal is found. "They are rectangular in shape with low rims and measure about 21 cm long and 10 cm broad. On the first face are carved two *padmas* (lotus-designs) one above the ring-hole and the other below it. Close to the upper one of these on its proper left is cut a circle representing the sun with the inscription '*Sūryamaṇḍalaṁ*'. The crescent is cut to the proper left of the lower *padma* with the inscription '*Sōmamaṇḍalaṁ*' on its proper left."[3] The first plate contains 8 lines of writing on its second side, the second contains 9 lines on each of its sides and the third plate has 8 lines on each of its faces, thus making a total of 42 lines of writing. Though this record has been reviewed somewhat in detail on page 171 in the *A.R.Ep.*, for 1917-18, it is dealt with here afresh owing to its importance from the point of its contents bearing on the history and culture of the period to which it belongs.

The **characters** are **Nāgarī** of the type which subsequently developed into the Nandi-Nāgarī script which was widely in vogue in the Vijayanagara period. It has already been suggested that the **palaeography** of the record indicates a 12th century date for the record.[4] Its **language** is **Sanskrit** and the text is in prose and verse. The composition is couched in a language which is fairly correct. As regards **orthography** *anusvāra* is employed whenever the class nasal is to be used (e.g., *maṁtra-* lines 11, 17, *Kaliṁga-rāja-* line 18 etc.), the consonant following *r* is not doubled in several places and instead of *ṛi* simple *r* is used in several words (e.g., *pruthvī* for *pṛithvī*, line 1, *gruhītvā* for *gṛihītvā*, line 11, *dāsī-kruta* for *dāsī-kṛita*, line 17 etc.)

The inscription refers itself to the rule of **Śambhu-chōḍa** (lines 8, 10) and is dated in the **50th year** (line 19) of his rule. The **object** of the record is to grant the village **Kumbhaḍūru** or **Kummaḍūru** on the banks of the Tuṅgabhadrā, to two deities Agastyēśvara and Shaṇmukha, to his preceptor and to other servants, each a fouth part of the village.

The record commences with the *siddham* symbol. In verse 1 (lines 1-2) the god Varāha-Vishṇu is praised. In the following verse (lines 2-3), reference is made to the god Sadāśiva described as *nitya*, *satya* and *sthira*, and to Chaturmukha (i.e., the god Brahmā) who is engaged in creation. In the next verse (lines 3-5) Kaśyapa-prajāpati is stated to have been born from Brahmā, and from the former, Vivasvān (i.e., the Sun) who purifies the three worlds. In

[1] A.R.Ep., 1917-18, No. A-4.

[2] Ibid., p.170.

[3] Ibid., pp. 170-71.

[4] Ibid., p. 171.

verse 4 (lines 5-7) reference is made to the family of Vivasvān which was chosen for the incarnation of an *aṁśa* of Vishṇu (obviously indicating the *avatāra* of Vishṇu as Rāma) and in which were born a number of great and illustrious rulers. Then in verse 5 (lines 7-8) Kuśa (evidently the son of Rāma) is mentioned, and in his family, it is stated, was born **Śaṁbhu-chōḍa** the son of Rāma-chōḍa. Śaṁbhu-chōḍa's queen Peryyanāchchi, who was the daughter of Chich-chakravarti, is mentioned in lines 8-9. Śaṁbhu-chōḍa is stated to have been ruling the territory between Nellūru and Kaliṅga, residing at the town of Nelluhā (Nellūru) (i.e. with Nellūru as the capital), in lines 9-10 (verse 6). In lines 10-11, the god Bhairava, pleased by the power of the incantations of the ruler, is said to have taken him to the peak of the hill called Kōṭy-adri, where he was shown an inexhaustible treasure. In the second half of verse 7 (line 12) this ruler is stated to have killed his enemies, by means of trident, at the battle-field of Pīṭhapurī. Verse 8 (lines 13-14) states that he performed a sacrifice for begetting children (*putr-ārthi-yajñam*) in front of the god Shaṇmukha of Tāmrapura and in front of the god Agastīśvara (Agastyēśvara) of Kammēru, and obtained two sons who were accordingly named Agastīśvara-chōḍa and Shaṇmukha-chōḍa and who were educated in all knowledge (verse 9). In the prose passage that follows in lines 16-19 the fact of the impending war with the king of Kaliṅga and his preparation made for (participating in) it by Śaṁbhu-chōḍa is given. It was the 50th year of his rule (line 19), and he arranged for anointing both his sons as heir-apparent (before he left on this campaign). In line 20, the main purport of the record, viz., the granting of the village Kuṁbhaḍūru (Kummaḍūru in line 32) on the Tuṅgabhadrā, on this occasion is stated. In the following lines it is stated that this village was divided into four parts. One part which was fertile and on which stood the temple of the deity Agastya-liṅga on the bank of the Jaṁkāra-nadī and which went by the name of Kammēru was given in favour of the deity Agastyēśvara-liṅga, another part was given in favour of the deity Shaṇmukha of Tāmrapura, and the third part to the ruler's preceptor (*purōhita*) Ruchyaka-śarmman and the fourth part to the servants and priests of the two deities mentioned above. The *purōhita* Ruchyaka-śarman was a *chaturvēdin* and he belonged to Harita-gōtra and Āpastamba-sūtra, hailed from Ahichchhatra, and was a teacher of the commentary on the three *Vēdas*, and of Yajurvēda and had performed different kinds of sacrifices.

It is stated in line 27 that the village was given tax-free (*sarvva-kara-parihāram*). This gift was announced by the ruler in the presence of five of his Rāshṭrakūṭas (or provincial officers) viz., Sikānāṁḍi, Malayāṁḍi, Kaṁdāṇḍi, Periya-Śaṁbhurāya and Chiriya Śaṁbhurāya, and other subjects of his own, and they were requested to protect the same at all times (lines 28-32). Then follows the description of the boundaries of the gift village Kuṁmaḍūru. It is stated in a running fashion as follows : In the east, leaving out a measure of twenty *dhanus* to the west of the Tuṅgabhadrā, and going towards Ịnaryya reach the intermediate space of a pond to the west of Chchira-chchēkūru, then going to the south-east, leave out a measure of 2000 *dhanus* to the north-west of the curved corner of the Tuṅgabhadrā then going south of the *vāstu*, leave out a measure of 5000 *dhanus* to the north of Naṁḍūru, then going towards the south-west of the *vāstu*, reach a measure of 6000 *dhanus*, then in the west of the *vāstu* reach the pond with saltish water to the east of Kākamrānu, then going towards the north-west crossing the series of ant-hills, reach a measure of 4000 *dhanus* in the north-west of the *vāstu* then from there going towards the east, reach a measure of 4000 *dhanus* to the north of the *vāstu*, then to the south of Manva, in the direction of the north-east of the *vāstu* reach a measure of 300 *dhanus* where it is located in the direction of Pōraḍūru.

This charter is **important** in several respects. Firstly, this is the only record of the chief Śambhuchōḍa of Kāśyapa-gōtra, who ruled over the region around Nellore having this town as its capital. Like the Telugu-chōḍa families,[1] this family too is said to belong to the solar race. The chief mentioned is stated to have belonged to the family of Kuśa, evidently referring to the son of Rāma. This family too was apparently subordinate to the imperial Chōlas, although there is no mention made of the Chōla overlord of the ruler of the record. This family seems to have preceded in this region the Telugu-chōḍa family of which the earliest known member was Manumasiddhi who was a contemporary of the Chōla king Rājādhirāja II[2]. Since no other record of the chief Śambhu-chōḍa or his successors has so far come to our notice, it appears that this family has not survived after him. The reason for this seems to be that the present record states that Śambhu-chōḍa granted a village at a time when he was about to join the war against the Kaliṅga King. It is known that there were two wars against Kaliṅga waged by the Chōlas, one in the last years of the 11th century,[3] and the second about A.D. 1110.[4] It is not known to which of them the present charter refers. There is the phrase *Kaliṅga-rāja-yuddhē prasaktē* in lines 18-19 of the record, meaning 'when the war against the king of Kaliṅga has begun' and this might refer in all probability to the first war. Since the record is dated in the 50th year of the rule of this chief, it is clear that he was sufficiently old at this time and therefore, he may not have survived this war for long if at all he did. His sons who were anointed as heir-apparent (lines 19-20) were evidently not able to continue the rule as can be inferred from the absence of any records testifying to their rule. Anyway the informaton contained in this record about the Kaliṅga war is interesting. He was probably in the army headed by Vikrama-chōḷa, which conquered southern Kaliṅga in the first Kaliṅga war.[5] That Śambhu-chōḍa was apparently a notable warrior is testified by the statement in line 12, that he killed his enemies at Pīṭhapurī, It is interesting to note that this chief was childless and he had obtained two sons after performing a sacrifice for this specific purpose called *putr-ārthi-yajñam*, which is probably the same, as the *putra-kāmēshṭi* performed by king Daśaratha of the *Rāmāyaṇa*. It appears that Śambhu-chōḍa performed this sacrifice twice, once in front of (the temple of) the deity Agastīśvara of Kammēru and a second time in front of (the temple of) the deity Shaṇmukha of Tāmrapura, and therefore he had named one son after the former deity and another son after the latter deity.

Among other noteworthy pieces of information, the name of Śambhu-chōḍa's wife is interesting to note. She was called Peryyanāchchi, a variant of Peryyanāchchi, which is clearly a Tamil name of which the Sanskrit eqivalent would be Bṛihannāyaki and this is the name of the goddess the consort of Bṛihadīśvara the presiding deity of the famous Bṛihadīśvara temple built by the Chōla king Rājarāja I. Her father is stated to be one Chich-chkravarti, but his identity is not known. Similarly the names of Śambhu-chōḍa's subordinate officials Sikānāṁḍi, Malayāṁḍi and Kaṁdāṇḍi are again Tamil names. The names of other two officials Periya-Śambhurāya and Chiriya-Śambhurāya suggest that they belonged probably to the Śambhuvarāya family which was another feudatory's house supporting the imperial Chōlas. This fact seems to indicate that these Saṁbhurāyas had some relationship besides the political one with Śaṁbhu-chōḍa. In this connection the statement that Śambuvarāyas belonged to the Śambhu-kula[6] is significant.

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[1] *JAHRS.*, Vol. XXIII, p. 48.
[2] Ibid., p. 69,
[3] The *Colas*, (2nd ed.), p. 321.
[4] Ibid.
[5] Ibid., but prof. K.A.N. lakanta Sastri has not mentioned the name of this chief any where in his book.
[6] Above, Vol. XXVIII, p. 155.

Another matter of interest is that the Brāhmaṇa priest of this chief is stated to have hailed from Ahichhchhatra which is the modern Ramnagar in Bareilly District in Uttar Pradesh. This shows that during this period such people from North India had migrated to South India and settled down here. This Brāhmaṇa Ruchyaka-śarman is stated to be a teacher not only of the Yajurvēda, but also of the commentaries for the three *Vēdas*. It is of great interest to note that there were commentaries for the three *Vēdas* even during the 11th-12th centuries, which were subjects for teaching. Unfortunately no further information is available about this very important matter. We know of the *Vēda-bhāshyas* of Sāyaṇāchārya of the early Vijayanagara period[1] and the *Vēda-bhāshya* of Bhaṭṭa-Bhāskara of the early 16th century.[2] The *Vēda-bhāshyas* referred to here being older than those mentioned above should refer to those of some other author. It is not known if these *bhāshyas* originated in North India or were the works of some South Indian author. *Purōhita* Ruchyaka-śarman is said to be a *sarvva-Kratu-yājin*. It shows that the practice of performing sacrifice was in vogue in South India at that time.

A number of **geographical names** occur in this charter. There is mentioned **Nelluha** or **Nelluhapuri** which is evidently the same as Nellore ; **Kaliṅga** is the region now represented by the southern part of Orissa and the northern-most part of Andhra Pradesh ; **Pīthapuri** may be Pithapuram ; **Tuṅgabhadrā** is well known ; **Tāmrapura** is identified with Chēbrōlu in the Bapatla Taluk of the Guntur District and Ahichhchhatra has already been identified above. **Jaṁkāra-nadi** on the bank of which the deity Agastyēśvara was installed, **Kuṁmaḍūru** or **Kuṁbhaḍūru** the gift village and several other hamlets mentioned in connection with the description of the boundaries of the gift-village are difficult to be identified.

TEXT[3]

[Metres ; Verses 1, 2, 3 *Anushṭubh ;* verses 4, 5, 7-9 *Upajāti* ; verse 6 *Indravajrā*.]

First Plate, First Side

(*a*) [4]Sūryya-maṇḍalaṁ [| *]

(*b*) [5]Sōma-maṇḍalaṁ [| *]

First plate, Second Side

1 Siddham [||*] Jayati śrī-Varāhātmā Vishṇu [ḥ*] Śrīpatir-avyayaḥ [|*] yasya daṁshṭr-āṁkurē pru (pṛi)-

2 thvī dhuru(dhṛi)tā Lakshmīṁ ch=ōdvahat=va(ba)bhau [|| 1*] Asti Sadāśivō dēvō nityas=satyas=sthirā-

3 tmakaḥ [| *] tatas=sru (sṛi)shṭy-unma(nmu)kh-ātmā yā (yō) yukt-ātm=abhūch=Chaturmukhaḥ [|| 2*] tat[ō]

4 vāgdhṛita-bhāyuktāt=sa Kaśyapa-prajāpatiḥ [| *] tataḥ prābhūt=sa Vi-

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[1] A.D. Macdonell, *History of Sanskrit Literature* (1925), p. 275.

[2] R. Shama Sastry (ed) The *Taittirīya Brāhmaṇa* by Bhaṭṭa-Bhāskara-misra (1921), pp. iii ff.

[3] From impressions.

[4] Preceding this letter there is a circle representing the Sun, and before that is a six-petalled lotus design within a circle.

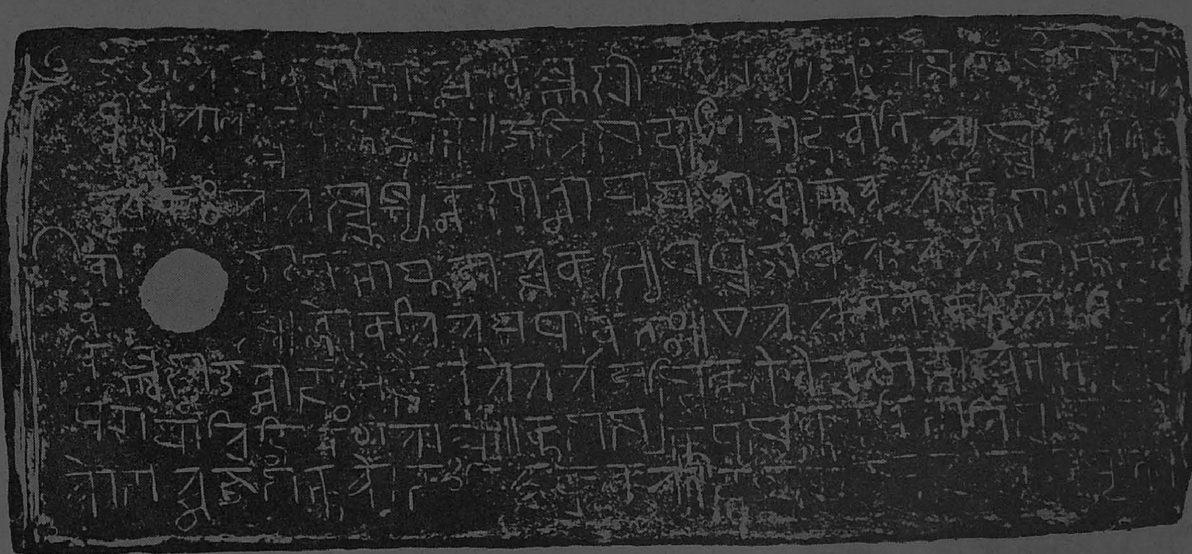
[5] Preceding this letter there is a semi-circle representing the Moon, and before this a six-petalled lotus design within a circle.

A GRANT OF SAMBHU-CHODA, YEAR 50

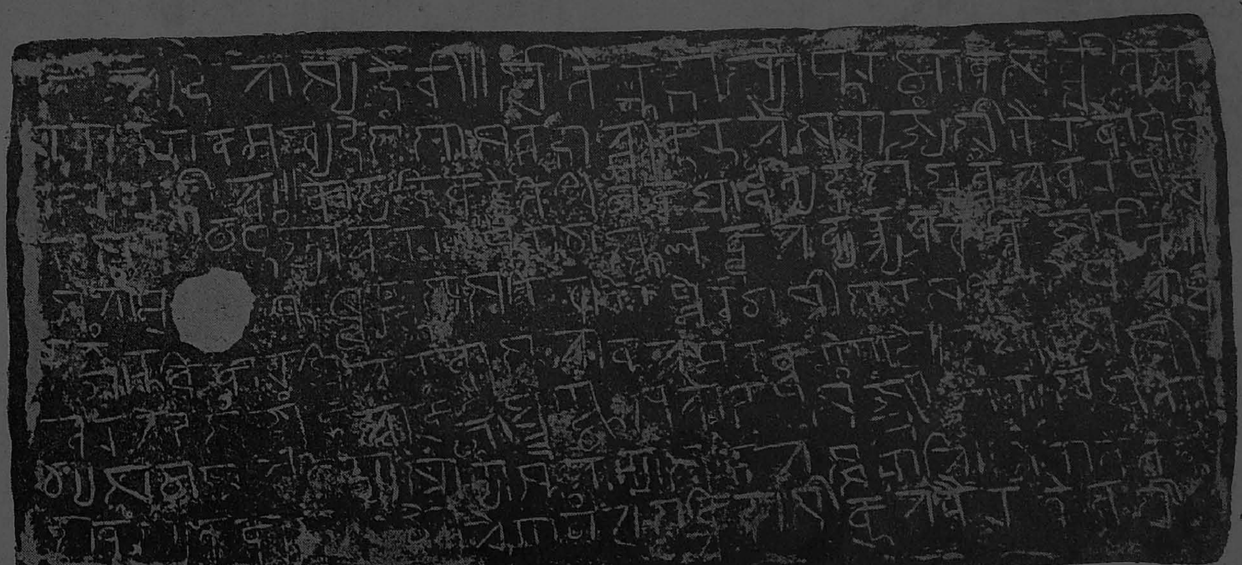
i (*a*)



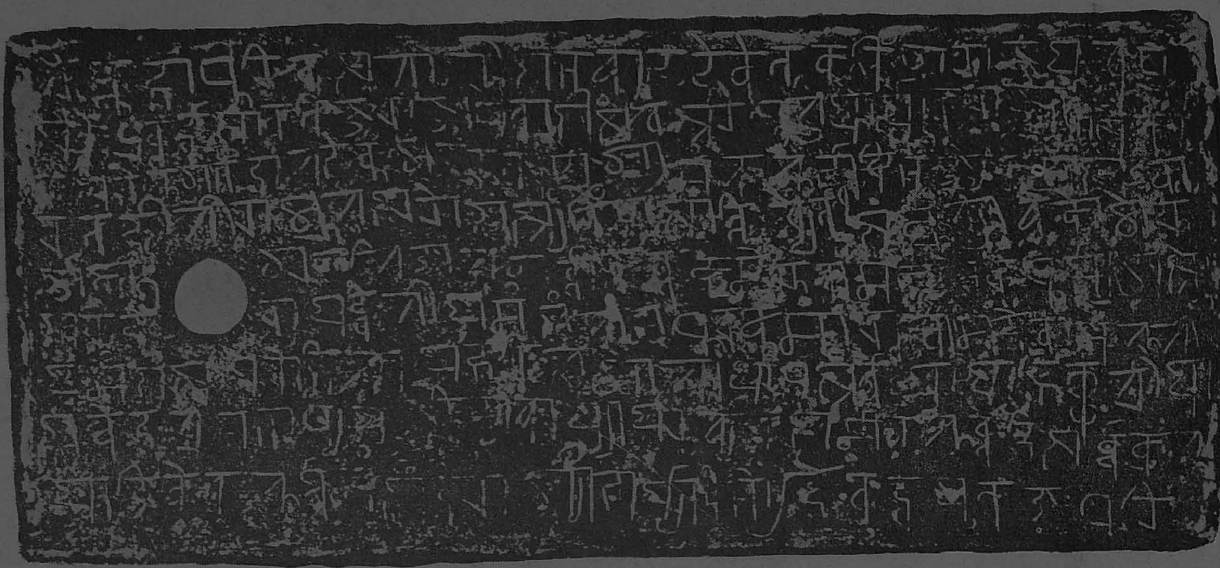
i (*b*)



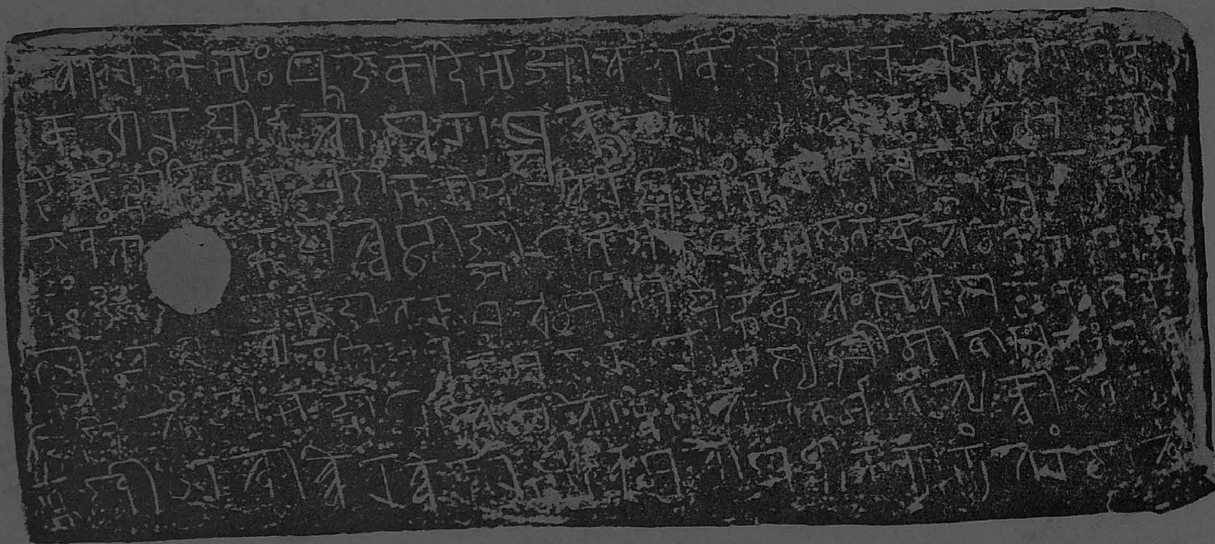
ii (*a*)



ii (*b*)



iii (*a*)



iii (*b*)



SIZE : Three-fifth

5 vasvān=lōka-tritaya-pāvanaḥ [||3*] Ētat=kula[ṁ] lōka-hit-ārtha-yatna[ṁ]

6 Vishṇavaṁśa[1] janm-ārham=ih=aiva ētat[| *] asmin=kulē n=aika-mahātma-bhūbhṛit=paraṁ-

7 parāyāṁ tridivaṁ gatāyāṁ(yām) [|| 4*] Kuśasya bhūpasya kulē vibhāti śrī-Rāma-

8 chōḍ-ātmaja-**Śaṁbhu-chōḍaḥ** [| *] Chich-chakravarty-āhvaya-rājaputrī-śrī-Peryyanā-

Second Plate, First Side

9 [chch]īty=udit=āsya dēvī ||[5*] Śrī-**Nēlluh-ākhyāṁ**(ākhyaṁ) puram=āvasan=śrī-**Nēllū-**

10 **ru-Kā[liṁga]ka**-madhya-dēśam [|*] śāsan=mahātmā kurutē sa rājyaṁ śrī-Bhairavō yasya

11 karaṁ gru(gṛi)hītvā || [6*] Kōṭy-adri-kūṭē nidhim=akshay-ārthaṁ nyadarśayan=maṁtra-vara-prasa-

12 nnaḥ [| *] sa **Pīṭhapuryyāṁ** cha raṇe purōgaś-śūla-kshata-vyaktty-avadhīn=nij-ārīn || [7*]

13 Sa **Tāmrapūsh**-Shaṇmukha-sannidhānē Kammērv-Agastīśvara-sannidhānē [|*|] putr-ār[thi]-

14 yajñaṁ bhuvi kārayitvā labdhvā sutāv=uttama-lakshaṇō(ṇau) dvau ||[8*] Tayōr=Agastī-

15 śvara-chōḍa-saṁjñaṁ kṛitvā kramāsh(t)=Shaṇmukha-chōḍa-saṁjñaṁ [| *] abhyāsayan=yō-

16 gya-samasta-vidyās=tābhyāṁ sutābhyāṁ sahitas=sa bhāti ||[9*] Tēn=ānēna Ku-

17 śa-vaṁśyēna Kāśyapa-gōtrēṇa maṁtra-śakti-dāsīkru(kṛi)-ta-Bhairavēna śrī-

Second Plate, Second Side

18 Nēlluhāpuri-vasatā śrī-Śaṁbhu-chōḍa-dēvēna **Kaliṁga-rāja-yuddhē pra-**

19 **saktē** pravṛirddhamāna[2]-nija-rājya-**paṁchāśat-saṁvatsarē** putrayōr=yyuvarājya-ābhishēk-ā-

20 vasarē **Tuṁgabhadrā-taṭē Kuṁbhaḍūru**-nāma-grāmaṁ chaturddhā vibhajy=aikā(kam)=aṁśam [Ja]ṁkā-

21 ra-nadī-tīr-āmru(mṛi)ta-sarō-'gastyaliṁga-sānnidhyēna samru(mṛi)dhyā cha Kō-Mēru

22 r=nam=āgra iti jāta-gaurvvāl=labdha Ka[ṁ]mēru-nāmakaṁ puryya-Agastyē-

23 śvara-dēvāya dvitīyam=aṁśaṁ Tāmrapura-Kumārasvāmi-dēvāya tru(tṛi)tī-

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[1] Read *Vishṇu-aṁśa.*

[2] Read *pravarddhamāna.*

24 yam=aṁśaṁ sva-purōhitāya Harita-gōtrāy=Āpastaṁbiyāy=Ahichhchhatriyā-

25 ya vēda-traya-bhāshya-yajurvēdy-āchāryyāya-Ruchya[ka]-śarma-chaturvvēdi-sarvva-kratu-

26 yājinē chaturtham=aṁśam vairāgy-āhāryy-ādibhyō dēva-dvaya-na(ni)ja-pari-

Third Plate, First Side

27 chārakēbhyaḥ pūjak-ādibhya[ḥ*] ā-chaṁdr-ārkaṁ sarvva-kara-parihāram=uda-

28 ka-dhārayā datvā sva-rāshṭrakūṭa-pramukhān [Si]kā[nāṁ]ḍi Malayāṁ-

29 ḍi Kaṁdāṁḍi Periya-Śaṁbhurāya Chiriya-śaṁbhurāya śaṁjñān=sva-sakala-

30 janaṁ ch=āhūy=ētthaṁ=ājñāpanaṁ anupraśāsanaṁ kru(kṛi)taṁ [| *] viditam=astu

31 vaḥ ayaṁ bhūdāna-rūpa-dharmō may=ēha kru(kṛi)taḥ sa cha sarvathā sarvai-

32 s=samārādhya iti [| *] atra Kuṁmaḍūru-grāmasya sīmā vāstunaḥ pūrva-

33 diśi Tuṁgabhadrā paśchimatō vvi(vi)ṁśati-dhanur-mānaṁ tyaktvā [Ī]naryyō-

34 nmukhī gatvā Chchirachchēkūru paśchimatō yathākuly-ābhyantaraṁ gatvā

Third Plate, Second Side

35 vāstuna āgnēyyāṁ Tuṁgabhadrā-vakra-kōṇasya vāyavyatō dvi-sa-

36 hasra-dhanur-mānaṁ tyaktvā Naṁḍūry-uttaratō vāstunō dakshiṇataḥ paṁcha-sahasra-dha-

37 nur-mānaṁ prāpya nirrūty[1]-unmukhī gatvā vāstunō nirrūtyāṁ[1] shaṭ-sahasra-

38 dhanur-mānaṁ prāpya vāstunaḥ paśchimataḥ Kākamrānu pūruvatō-lavaṇa-kulyāṁ

39 prāpya valmīka-mālayā gatvā vāyavy-ōnmukhī-vāyavya-diśi vā-

40 stunaḥ chatus-sahasra-dhanur-mānaṁ prāpya prāṅmukhī gatvā vāstuna uta(tta)rataś=cha-

41 tuś-śata-dhanur-mānaṁ prāpya Manva-dakshiṇatō vāstuna aiśānayāṁ tri-śata-dhanur-mā-

42 naṁ prāpya Pōraḍūru-diśi saṁsthitā atra yathārhaṁ-karmakarāḥ yathā[2]

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[1] Read *nirṛityāṁ*.
[2] The continuation is missing.

No. 32—TWO HERO-STONE INSCRIPTIONS FROM IRULAPPATTI

(*1 Plate*)

K. G. KRISHNAN, MYSORE

The two inscriptions edited here are engraved on two hero-stones in a site locally called Vēḍiyappaṉ temple in **Pāppāmbāḍi**, the hamlet of the village Iruḷappaṭṭi in Harur Taluk, Dharmapuri District, Tamil Nadu.[1] They are continued to be worshipped even to-day. They are, for the sake of convenience marked as **A** and **B**.[2]

Inscriptions **A** and **B** are in Tamil **language** engraved in Vaṭṭeḻuttu **characters** of about the fifth century A.D. Among these two, the inscription **B** is engraved in slightly later characters. Both may be placed midway between the Arachchalūr record[3] and the Tirunātharkuṉṟu inscription[4] from the point of view of their development. The crucial letters that show definite stages in their evolution from the Arachchalūr record are *ṇ*, *ṉ*, *va* and *l*. The letter *ṇ* is written in the Arachchalūr record by slanting the central vertical stem in continuation of the horizontal line and by curving the lower horizontal line, whereas in the present record this slanting line is written as a full curve resulting in the form of two concaves placed one below the other. Ṉ assumes the form of a curve in the second part of the letter drawn continuously from and not on the base line. The letter *v* has taken the form in which a vertical line and curve extending from its base upwards to its right joins the line a little lower than its top. *L* has its initial curve accentuated and the right vertical stem reduced completely. Apart from these marked factors, the practice of marking dots over the consonants is also obtained in these records though the place of the dots is not uniform. The medial *o* is marked with a dot in the only example available in Koṟṟandai in the shorter record. The sign for *o* is made up of a leftward sign on the top and a length sign on the cross line of *ka*.[5] The letters *ṇ* and *ṉ* discussed above are definitely the Vaṭṭeḻuttu forms distinguishable from their counterparts in the Tamil script which are evolved by placing two concave curves horizontally.[6]

It was once considered that these inscriptions along with some others placed during this period may be said to be engraved in a mixed variety of alphabet using both Vaṭṭeḻuttu and Tamil.[7] It seems that it is better to visualise some stages where some common forms continued to be used in both the scripts retaining at the same time individual letters entitling them to be called Vaṭṭeḻuttu or Tamil as the case may be. Since the forms of *ṇ* and *ṉ* can never be expected to be used in a record engraved in Tamil script at any time during this period on account of the different evolutionary processes, the script of these records may be considered to be Vaṭṭeḻuttu.

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1 They were discovered by the Director of Archaeology, Tamil Nadu and published in *Damilica*, Vol. I, part III, pp. 92 ff. and plate 26.

2 They are registered in *A. R. Ep.*, 1967-68, Nos. B 243 and 244 respectively.

3 *A. R. Ep.*, 1961-62, No. B 280 and plate II.

4 *SII.*, Vol. XVII, frontispiece.

5 But it should be noted that in the case of *Kō* in Kōḍaṉ the signs are marked on the top, to the left and to the right.

6 See Vallam inscription (*SII.*, Vol. II, plate X, opposite p. 340).

7 *A. R. Ep.* 1967-68 pp. 9 and 42; *SII.*, Vol. XVII Introduction p. 8.

Inscription **B** is considered here to be of a slightly later period on account of the following reasons : The curve drawn from the middle of the vertical stem of the letter *t* in inscription **A** is drawn form the base of the stem in this inscription. In the case of *ṇ* the concave curves are accentuated by looping. These two developments cannot be considered to be transitional on any count. Therefore inscription **B** is later to inscription **A**.[1]

The inscription **A** provides the earliest use of title Ēnādi in Epigraphy, which was bestowed by the king upon generals or ministers. The expression *araiśaru* affords an early evidence of the use of the euphonic *u* found in Kannaḍa and Telugu records.

The first insc͏rtipon (**A**) is engraved to the left of the sculptures of the two heroes in whose honour the stone was set up and below the raised right arm of the hero on the left. It records that it is the stone (set up in memory) of Viṇṇapēr-ēṇādi[2] who ruled over Viśaiyamaṅgalam (Vijayamaṅgalam), who was the son of Uḻamu[ṇu] kaṇ and who was a servant of **Vāṇaparuma-araiśaru**. Another short inscription engraved on the same slab between the two sculptures states that this (same stone) is the stone (set up in memory) of Koṟṟandai Kōḍaṇ, the servant of Viṇṇap-pēr-ēṇādi.[2] Thus the sculptures represent two heroes, the left being that of the master Viṇṇappēr-ēṇādi and the right one being that of his servant. The straight double-edged and pointed sword, the flat shield with a bulging centre, and conspicuous *kuṇḍalas* on his ears, his dress with a sash and the hilt on his belt all distinguish the master from his servant who is shown with a single-edged sword, a simple bent shield etc.

Vāṇaparuma-araiśaru (Bāṇavarma-rājā) is evidently a Bāṇa chief. But his name is not revealed. His general's name also is not disclosed; but his title Viṇṇappēr-ēṇādi indicates that he has acquired the title obviously after Viṇṇaṇ whose relationship with Vāṇavarmaṇ is not stated. It is not improbable that Viṇṇaṇ or Viṇṇavarmaṇ was the supreme ruler though the inscription has not chosen to mention the same.

The second inscription (**B**) is dated in the fourth year in the reign of **Kō-Viśaiya (Vijaya) Viṇṇaparumaṇ (Viṇṇavarmaṇ)**. It records the death of Vāṇaparuma-araiśaru in the course of his attack against the army that came upon Kaṅgaraiśaru (Gaṅgaraśa) who was ruling over Kuṟuvagaiyūr-nāḍu. The hero is depicted in a panel above the inscription in an attacking pose portraying the vigour completely.

We have placed this inscription palaeographically later as pointed out above. It is, therefore clear that Viṇṇa after whom Viṇṇap-pēr-ēṇādi of inscription **A** was named and Viṇṇavarmaṇ of inscription **B** are different and are probably separated by one generation.[3] Three persons were involved in the encounter recorded in the second inscription (**B**). Viṇṇavarmaṇ was the king. Gaṅgaraiśaru, a chief of the well-known Gaṅga family was ruling over Kuṟuvagaiyūr-nāḍu, which, though not identifiable, should have formed part of Viṇṇavarmaṇ's territories. Vāṇaparumaraiśaru attacked the army of an unnamed enemy that came upon the Gaṅga chief and fell. It is indeed interesting to note tht Viṇṇavarmaṇ was quite powerful enough to have with him two feudatories from the well-known, probably collateral, families of the Gaṅgas and the Bāṇas. It is not known whether Viṇṇavarmaṇ is a personal name or dynastic name. We meet with Viṇṇa in the names Siṅgaviṇṇa (Siṁhavishṇu),

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[1] [The style of the bas-relief sculptures of *A* seems to be earlier than that of the sculpture of *B*, which may also be considered a point in support of this statement.—Ed.]

[2] *Sandhi* is observed in the shorter inscription.

[3] *Damilica*, Vol. I, part III, pp. 92 ff. Both the inscriptions are considered by Nagaswamy as referring to one and the same encounter. According to us both the records were not engraved in the same period. See above for a discussion of their palaeography.

PAPPAMBADI HERO STONE INSCRIPTION

(A)



SIZE : One-sixth

PAPPAMBADI HERO STONE INSCRIPTION

(B)



SIZE : One-fifth

Viṇṇakōvaraiyar, etc., in the later inscriptions.[1] Our attention is drawn to the occurrence of the name Viṇṇa in Atiyaṉ Viṇṇattaṉ who is considered to be the distant ancestor of Viṇṇavarman.[2] Atiyaṉ Viṇṇattaṉār occurs as the name of the author of a verse.[3] It is not known whether he was also a chief, though the two parts of his name belong to chiefs of this region. Atiyaṉ is well-known as a dynastic name. Viṇṇavarmaṉ of these inscriptions is considered by Nagaswamy as identical with a Viṇṇaṉ of Paḻaśai referred to in a verse in *Yāpparuṅgala-virutti*, a grammatical work on prosody assignable to about the 9th-10th centuries and as an Atiya chief.[4]

As against this identification, another probability cannot be ignored. The analogy of Siṁhavishṇu being written in Tamil records as Siṅgaviṇṇa would suggest that Viṇṇavarmaṉ, probably, stands for Vishṇuvarman (a well-known name among the Kadambas). Vishṇuvarmaṉ was the son of Kṛishṇavarmaṉ, the younger brother of Śāntivarmaṉ who is said to have deputed Kṛishṇavarmaṉ to rule over the southern districts under the Kadambas.[5] This led probably to a conflict with the Pallavas resulting also in a matrimonial alliance, not yet recorded. It is borne out by the fact that Vishṇuvarman named his son Siṁhavarmaṉ, doubtless, due to Pallava affiliation.[6] It is, therefore, not improbable that Vishṇuvarman had extended his sway into the Tamil country.[7] The Kadambas had made grants to Jina even as Viṇṇaṉ of the Tamil literary tradition did. The identification, however, requires to be confirmed by further research and furture discoveries.

Kuṟuvagaiyūr-nāḍu cannot be identified. **Viśaiyamaṅgalam** may probably be identified with the village Vijayamangalam in Erode Taluk, Coimbatore District in Tamil Nadu.

TEXT[8]

A

I		II	
1	**Vāṇaparuma-**	1	Viṇṇap-pēr-ē
2	**araiśaru** śē	2	ṉādi śēvagaṉ
3	vagaṉ Uḷa-	3	Koṟṟandai Kōḍa-
4	mu[ṉu]kaṉ maga[9]	4	ṉ kal

[1] Cf. Śri Siṁhaviṇṇa-pōttrādhirājan (*SII.*, Vol. XII, No. 17); Vishṇugṛiha as Viṇṇagaram, etc.

[2] *Damilica*, Vol. I, part III, pp. 92 ff. Besides the one quoted by Nagaswamy, there are two more references. One Viṇṇaṉ is stated to have gifted away a gem yielded by a serpent to a poet (*Tamiḻ Nāvalar charitai*, No. 194) and another called Viṇṇavaṉ is described as a righteous king. *Yāpparuṅgala virutti*, Bhavanandam piḷḷai Edition, p. 279).

[3] *Ahanāṉūṟu*, No. 301.

[4] Paḻaśai is identified with Paḻaiyakōṭṭai in Dharapuram Taluk in Coimbatore District. The same verse refers to a *chēḍika* (*chētiya*) and the deity *Aṇṇal* (evidently Jina).

[5] *A History of South India*, p. 107.

[6] The epithet Kō-viśaiya (*Kō Vijaya*) occurring in the inscription (*B*) also suggests the Pallava influence as most of the Pallava records use this expression as Kō-Vijaya Siṅgaviṇṇa Kō-Vijaya Mayīndra, etc. See *Cheṅgam Naḍukaṟkaḷ*; *SII.*, Vol. XII.

[7] This name Vishṇuvarman is probably due to the influence of the name Vishṇugōpa among the Pallavas.

[8] From impressions.

[9] Text continued on the next page.

5 ṉ **Viśaiyama-**

6 **ṅgalam-āṇ-**

7 ḍu(ḍa) Viṇṇa-pē-

8 r-ēṉādi kal

B

1 **Kō-Viśaiya-Viṇṇaparumaṟku** nāṉgu[1] [**Ku**]-

2 **ṟuvagayūru nāḍ**-āḻḻu(ḷu)m Kaṅgaraiśaru

3 mēl vanda taṇḍattoḍu e-

4 ṟindu paṭṭa Vāṇaparumaraiśaru

5 kal

[1] Nagaswamy reads the digit 3 and *ku*. According to us the letter *ku* is written twice, the first one forming part of the expression *nāṉgu* and the second one at the end of the line aligning with the last letters of the next three lines.

No. 33—GHAGHSA INSCRIPTION OF GUHILA TEJASIMHA, V.S. 1322

(*1 Plate*)

C.L. Suri and S. Subramonia, Iyer, Mysore

The inscription[1] edited below with the kind permission of the Chief Epigraphist, Mysore was found in a well at **Ghāghsā** in Chitorgarh District, Rajasthan. It was later removed to the Victoria Hall Museum, Udaipur, where it is now preserved.

The inscribed stone measuring 43.9 cm×45.9 cm contains 28 lines of writing which, though worn out and damaged in a number of places, is in a fairly good state of preservation. The **characters** are Nāgarī of the 14th century. The **language** is Sanskrit and the composition is in verse with the exception of the invocatory expression Ōṁ *namaḥ śrī-Mahādēvāya* in the beginning, the words *yugmaṁ* || *anyach=cha* in line 20 and the date portion at the end which are in prose. The verses are consecutively numbered, the numerical figures being placed after the double *daṇḍa* at the end of each verse. As regards **orthography** it may be pointed out that both *prishṭhamātrās* (cf. *dē* in *Mahādēvāya* and *sō* and *thō* in *Sōmanāthō*, line 1) and *śirōmātrās* (cf. *dē* in *dēvaḥ*, line 1 and *rthō* in *sārthō*, line 2) have been used to indicate medial vowels *ē* and *ō*, the latter (*śirōmātrās*) being generally written in an ornamental way. *Va* has been distinguished from *ba* (cf. *vibāhu*, line 7, *babhūva*, line 26, etc.). *Sandhi* has not been observed as in *vaḥ sadā* and *niḥ kalaṁkō*, line 1, *svaḥ sthō*, line 5 and *duḥ kṛitam*, line 24. The reduplication of consonants, though seen in some instances (cf. *sarvva* in lines 4, 7 and 23, *Gūrjjara* in line 5, etc.), is not a regular orthographical feature of the record.

The **date** of the epigraph is given in line 28 as **Saṁvat** (i.e. **Vikrama Saṁvat**) **1322**, **Kārttika ba. [1] Sunday.** This regularly corresponds to **1265 A.D.**, **September 7.**

The inscription begins with an auspicious symbol resembling the numerical figure 80 followed by the invocatory passage *Ōṁ namaḥ śrī-Mahādēvāya.* The first two verses seek the perpetual blessings of Sōmanātha (i.e. Śiva) and Viśvarūpa (i.e. Vishṇu). Verse 3 mentions Bappaka as the first king of the Guhila family. The next verse (verse 4) states that after a succession of many kings, there came Padmasiṁha whom goddess Lakshmī sought after, setting aside her characteristic transience. Verse 5 introduces his son Jaitrasiṁha who was like a tornado at the time of deluge to the enemy kings and who caused instantaneous terror in the minds of all. According to the next verse (verse 6), the pride of king Jaitrasiṁha who had gone to the heavens, was not humbled by the kings of Mālava, Gūrjara and Śākambharī as well as the lord of the Turushkas. Verses 7 and 8 describe his son the ruling king **Tējaḥsiṁha.** It is stated that he, whose sword was resting after destroying the enemies in the battle field, was of irresistible strength and the cause of immense delight to his subjects.

[1] This is noticed in *A. R. Ep.*. 1954-55 as No. B 496 where the date has been wrongly read as Saṁvat 1332. The contents of this record have been briefly given in the *Annual Report of the Rajputana Museum*, 1926-27, p. 3, No. VI.

From verse 9 begins the description of a family probably named Ḍiṁḍuha or Ḍiṁḍubha[1] which is stated to be opulent and which was free from defects like dishonesty and finding fault with others. In this family was born a person named Rōma[pāda] who was possessed of good qualities and who fulfilled the desires of the needy people (verse 10). He had a son named Gālhū (verse 11). His son was Mālhū, who was very proficient in the art of trade (verse 12). Mālhū had a son named Prabhuddha-Balabhadra who was blessed with good luck like Kēśava (i.e. Vishṇu with his ten auspicious incarnations) (verse 13). The next verse (verse 14) is also in praise of Prabuddha Balabhadra. To him were born two sons named Āhlādana and Tṛikrama. They were known for their good deeds, interest in others' welfare, training in their family tradition and devotion to Tṛikrama (i.e. Vishṇu). They were handsome in appearance and were respected by the learned (verse 15). Āhlādana had a son named Ratna who spared no efforts to gain merit, who was without any rivals in contests and who was a jewel among men (verse 16). He (Ratna) who had two younger brothers named Sōḍhala and Gaṅga, was honoured by *Rāṇaka* Dhīrapāla (verses 17 and 18). He who had satisfied the desires of the needy, was like the *dramma* (coin) devoid of inpurities (verse 19). Verse 20 also describes the qualities of Ratna. Verse 21 mentions the three sons of Ratna's brother Tṛikrama. Their names appear to be Vijaḍa, Rāyaṇa and Khīmaḍa. The next verse (verse 22) mentions Jagatsiṁha, Harī[drava] and Vayajala, the three sons of Ratna. Verses 23-24, which form a *yugma*, state that Ratna having realised the worthlessness of the whole world from the enlightened, constructed a triple-shrine with Śivaliṅga within the site of the temple of Kumbhēśvara at Chitrakūṭa. He again caused to be constructed near Dāṁtapura a beautiful step-well brimming with tasteful water and full of glistening fishes with sparkling eyes for the merit of his parents (verses 25-27) and installed in it the images of the Sun and Jalaśāyin (Vishṇu) (verse 28). Further he constructed a temple of Sōmanātha in Dāṁtapura (verse 29). This is followed by a prayer for the continued prosperity of the well and its builder (verse 30).

The inscription then refers to the Śvētāmbara Jaina *Āchārya* Ratnaprabha-sūri and his teacher. He belonged to the Chaitra-gachchha and was a resident of Chitrakūṭāchaladurga. It is stated that he was honoured by the king and that this praśaśti was composed, by him (verses 31 and 32). The record was written by Pārśvachaṁdra, the chief disciple of the aforesaid Ratnaprabha-sūri.[2] The engraver was Kēlisiṁha (verse 33). The date given at the end has already been discussed above.

Among the kings who could not humble the pride of Jaitrasiṁha was the king of Śākaṁbharī. As Śākaṁbharī was under the sway of the Muslims after the overthrow of the Chāhamāna Pṛithvīrāja III, the epithet *Śākṁbharīśvara* cannot refer, as it ordinarily would, to the Chāhamānas of Śākaṁbharī. This has given rise to various identifications of the king of Śākaṁbharī mentioned in our inscription. While G.H. Ojha[3] and Dasaratha Sharma[4] take him to be the Sōngirā Chāhamāna king Udayasiṁha of Jalōr, H.C. Ray[5]

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[1] The reading of the last *akshara* of the name is uncertain. The name may also be read as Ḍiṁḍuva or Ḍiṁḍuma.

[2] The Chīrwā inscription of Saṁvat 1330 describes Ratnaprabha-sūri as being honoured by Viśvaladēva (Vīsaladēva) and Tējaḥsiṁha. The same record also mentions Ratnaprabhasūri's teacher Bhuvanachandra-sūri and the former's disciple Pārśvachandra, the writer of that record. It may be pointed out that many of the ideas and some of the verses too are common in both these records. cf. above Vol. XXII, p. 291. Bhuvanachaṁdrasūri mentioned here is probably identical with his namesake figuring in a fragmentary record preserved in the Victoria Hall Museum, Udaipur (*ASIAR*., 1936-37, p. 125).

[3] *History of Rajputana* (Hindi), Vol. I, p.460, f.n. 1.

[4] *Early Chauhān Dynasties*, p. 153.

[5] *DHNI*., Vol. II, p. 1188.

and R.R. Halder[1] opine that the reference is to the contemporary Muslim ruler of Śākaṁbharī. Both these identifications are however, untenable. The first identification mainly rests on the evidence of the Sundhā Hill inscription of Chāchigadēva which describes Lakshmaṇa, the founder of the Nāḍōl branch of the Chāhamānas, as *Śākaṁbharīṁdra.*[2] It has been assumed, therefore, that Udayasiṁha whose territories included not only Jālōr, which was the capital but also Nāḍōl, could also be described in an identical manner. Thus, the expression *Śākaṁbharīśvara* of this inscription is taken by them to be a substitute for the expression *Māravēśa* of the Chīrwā inscription. It will be seen that the evidence of the Chīrwā inscription of Guhila Samarasiṁha dated V.S. 1330 clearly goes against this identification. A verse of this inscription describes Jaitrasiṁha as follows :

Na Mālavīyēna na Gaurjarēṇa na Māravēśēna na Jāṁgalēna |
Mlēchchhādhināthēna kad=āpi mānō mlāniṁ na ninyē=vanipasya yasya ||[3]

The epithet *Māravēśa* in this verse stands for the king of Mārava (i.e. Marwar), who has rightly been identified with Udayaṣiṁha of Jālōr on the basis of the Mount Abu inscription[4] of Guhila Samarasiṁha dated V.S. 1342 which refers to the destruction of Naḍḍūla by Jaitrasiṁha. The epithet *Jāṅgala* stands for the king of the Jāṅgala country which, as pointed out by Halder, comprised the erstwhile Bikaner State and the northern part of Marwar. The capital of Jāṅgala was Ahichchhatrapura or Nagaur. The Chāhamānas who held sway over the region, later on shifted their capital to Śākaṁbharī (Sambhar) in the Sapādalaksha country. It is, therefore, obvious that the expression *Śākaṁbharīśvara* of our inscription has been substituted by the expression *Jāṅgala* in the Chīrwā inscription. Now, as *Māravēśa* and *Jāṅgala*, who have been mentioned together in the verse quoted above, must be taken as two different kings, *Śākaṁbharīśvara* or its substitute *Jāṅgala* cannot be identified with the *Māravēśa* Udayasiṁha.

The occurrence of the epithet *Śākaṁbharīṁdra* for Lakshmaṇa in the Sūndhā Hill inscription can be explained by the fact that Lakshmaṇa was the son of Vākpatirāja of the Śakaṁbharī family and therefore he could perhaps be called as such. Ray even suggests that "it may contain a veiled hint that he was also a claimant for the ancestral throne when his brother Sindhurāja succeeded their father".[5] It is interesting to observe here that none of the successors of Lakshmaṇa get the above appellation.

Ray's and Halder's view that the expression *Śākaṁbharīśvara* refers to the Muslim ruler of Śākaṁbharī cannot be accepted in view of the separate mention of *Mlēchchhādhinātha* and *Turushka* respectively in the Chīrwā inscription and the inscription under study. Halder who draws attention to a statement in the *Tabaqāt-i-Nāṣirī* according to which Ghiyāsud-dīn Balban *alias* Ulugh Khān, the ex-minister of Sultān Nāsiruddīn Maḥmud Shāh, invaded the territory of Ranthambōr, Būndi and Chitrūr (Chitor)[6] believes that "It is this invasion of Ulugh Khān upon Chitōr which refers to the fight of Jaitrasiṁha with Jāṅgal".[7] Apart from the fact that this statement is vague with regard to Ulugh Khān's connections with the Jāṅgala

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[1] *Ind. Ant.*, Vol. LVII, p. 33.

[2] Above, Vol. IX, p. 75, text lines 4 and 5.

[3] *Ibid.*, Vol. XXII, p. 289, verse 6. This verse has been discussed in detail by one of the authors of this article Shri C.L. Suri in the article entitled Note on the Chīrwā Inscription of Samarasiṁha, V.S. 1330. *Studies in Indian History and Culture*, p. 85 f.

[4] *Ind. Ant.*, Vol. XVI, p. 349, verse 42.

[5] H.C. Ray, *op. cit.*, p. 1105.

[6] Ravertys *Tabaqāt-Nāṣirī*, p. 892.

[7] *Ind. Ant.*, Vol. LVII, p. 33.

territories, it is extremely doubtful if the people who ar traditionally described as *Mlēchchhas* or *Turushkas*, could be referred to as *Śākambharīśvara* or *Jāṅgala*.

A third suggestion has been put forward by D. C. Ganguly[1] that the expression *Śākambharīśvara* refers to a Chāhamāna king of Raṇthambhōr. As seen below, there is nothing militating against this identification. It is well known that the Chāhamāna Gōvinda, the son of Pṛithvīrāja III, after being ousted from Śākambharī continued the line at Raṇastambhapura. Even though Śākambharī was not ruled by the Chāhamānas of Raṇastambhapura, they perhaps continued to be known as *Śakambharīśvara* in view of their long rule over that territory.[2] It is significant, as has been pointed out by Ganguly, that "the kings of this family claim to have been born in the lineage of Pṛithvīrāja III ".[3] The Chāhamāna ruler of Raṇastambhapura at this time was Vāgbhaṭa. It is known that after the death of Iltutmish in 1236 A.D. he had recaptured the fort of Raṇastambhapura which had fallen into the hands of the Muslims and, in course of time, had become a powerful ruler. It is not unlikely that he had a conflict with the Guhila Jaitrasiṁha, which has been referred to in our inscription.

Another king who could not humble the pride of Jaitrasiṁha was the Gūrjara king. Ray[4] identifies him with the Chaulukya king Bhīma II or his feudatory *Rāṇaka* Vīradhavala without adducing any evidence. Ojha[5] identifies him with Chaulukya Tribhuvanapāla on the basis of the statement in the Chīrwā inscription that one Bālāka died in front of Jaitrasiṁha while fighting with *Rāṇaka* Tribhuvana during the capture of Kōṭṭaḍaka. Halder[6] and Ganguly[7] agree with Ojha's identification. But this has recently been questioned elsewhere[8] on the ground that Tribhuvana of the Chīrwā inscription is endowed only with the title *Rāṇaka* which is indicative of a feudatory status,[9] while the Chaulukya Tribhuvanapāla was a *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*. The former has, therefore, been identified with *Rāṇaka* Tribhuvanēśvara of the Chāhamāna family mentioned in the Menal inscription of *Rājakumāra* Dinakara Mēghanāda, dated V.S. 1312, and this identification appears to be quite probable.[10]

Who then was the Gūrjara king? It is known that Jaitrasiṁha (V.S. 1270-1309=A.D. 1213-52)[11] was a contemporary not only of the Chaulukya kings Bhīma II (*c*. V.S. 1235-98= A.D. 1178-1241)[12] and Tribhuvanapāla (*c*. V. S. 1298-1302= A.D. 1241-45)[13] but also

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[1] *The Struggle for Empire*, p. 90.

[2] It is difficult to ascertain the significance of the expression *Śākambharī-bhuvaḥ* in the Rataul plate of Chāhaḍadēva (above, Vol. XII, p. 224, text line 3) since the charter is fragmentary and the identification of Chāhaḍa with Vāgbhaṭa is not beyond doubt.

[3] *The Struggle for Empire*, P.84, Cf, also above, Vol XXX, PP. 45 ff.

[4] H.C Ray, op. cit., Vol. II, p, 1187.

[5] G.H.Ojha, op. cit., Vol. I, p.461.

[6] Above, Vol.XXII, p. 288.

[7] *The Struggle for Empire*, p.90.

[8] Above, Vol.XXXVII, pp. 156–57.

[9] Cf. above, Vol. XXIII, pp. 142 and 263 ; Bhandarkar's List, Nos. 434, 447, 547.

[10] If this identification is, correct, as it appears to be, the place Kōṭṭaḍaka referred to in the Chīrwā inscription, which was identified by Ojha and Halder with Kōtrā in Mewad, may possibly be identical with the village called Kotra Mēghanāth (24° 30' x 76° 53') in Kotah District, Rajasthan. This place-name reminds us of prince Mēghanāda of the Menal inscription. It appears that the Chāhamāna family mentioned in the above inscription was ruling at Kōṭṭaḍaka to capture which Jaitrasiṁha might have fought a battle with Rāṇaka Tribhuvanēśvara or Tribhuvana.

[11] *Ind. Ant.*, Vol. LVII, p. 31.

[12] Majumdar, op. cit., p.203.

[13] Ibid., pp. 203-04

of the Vāghēla king Vīsaladēva (*c.* V.S. 1302-18=A.D. 1245-61).[1] Of these only the last is known to have had a conflict with the Guhilas. He (i.e. Vīsaladēva) is described in his Kadi grant of V.S. 1317 (A.D. 1260) as "(one) who resembled a hatchet on account of his cutting the roots of the creeper-like turbulent government of the Mēdapāṭa country."[2] The Guhila adversary of Vīsaladēva has been doubtfully identified with Tējaḥsiṁha.[3] As the latter must have ascended the Guhila throne sometime between V.S. 1309 (A.D. 1252), the last known date of his father Jaitrasiṁha, and V.S. 1317 (A.D. 1260) which is his own first known date, he could have been the opponent of Vīsaladēva referred to in latter's Kadi grant. But, except for this, there is not other evidence to prove the identity of the king of the Mēdapāṭa country with Tējaḥsiṁha. On the contrary, there is some evidence to prove that he was probably Jaitrasiṁha who, as has been stated above, was an earlier contemporary of Vīsaladēva and who, according to the verse of Chīrwā inscription quoted above, had entered into a conflict with the Gūrjara king. The fragmentary Dabhoi *praśasti* of V.S. 1311 (A.D. 1254) states that " Vīsaladēva kept the hero's vow on the bank of the Sindhu."[4] This reminds us of Jaitrasiṁha's exploits against the Sindhuka army which have been referred to in the Mount Abu inscription,[5] of his grandson Samarasiṁha. Could it be that the two inscriptions (i.e. the Dabhoi *praśasti* and the Mount Abu inscription) refer to one and the same battle against the ruler of Sind in which both Vīsaladēva and Jaitrasiṁha took part as allies ?[6] If it was so, it would follow that a conflict between Vīsaladēva and Jaitrasiṁha had taken place sometime earlier than V.S. 1311 (A.D. 1254), the date of the Dabhoi *praśasti*, and that as a result of this conflict Jaitrasiṁha had possibly to enter into some sort of a treaty with Vīsaladēva. It is this conflict which seems to have been referred to in the Chīrwā inscription and the inscription under study on the one hand and the Kadi grant on the other. The reference to this conflict in the Kadi grant is couched in words which indicate that it was Vīsaladēva who had invaded the Guhila territories.[7] The Chīrwā inscription refers to a battle fought at the foot (*tallāṭṭikā*) of Chitrakūṭa in which one Ratnasiṁha, the son of Kshēma who had become a *talāra* of Chitrakūṭa (i.e. Chitor) through the favour of king Jaitrasiṁha, died. This battle may be identical with the one fought between Jaitrasiṁha and Vīsaladēva.

The identification of the king of Mālava with the Paramāra king Jaitugidēva of Malwa, of the lord of the *Turushkas* with Sulṭān Iltutmish of Delhi and of the king of Mārava, mentioned in the Chīrwā inscription, with the Sōṅgirā Chāhamāna Udayasiṁha ruling at Jabālipura, is generally accepted by scholars.[8] Rāṇaka Dhīrapāla of our inscription is not known from any other source.

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[1] Ibid. , p. 204.

[2] *Ind. Ant.*, Vol. VI, pp. 210, text lines 4-5, and p. 212.

[3] Majumdar, op. cit., p. 174. Cf. also, *Ind. Ant.*, Vol. VI, p. 191; above, Vol. XXII. p. 288.

[4] Above, Vol. I, pp. 24, (text line 30).

[5] *Ind. Ant.*, Vol. XVI, pp. 349-50, verse 43.

[6] It is clear from the Dabhoi *praśasti* that the battle was fought on the bank of the Sindhu (i.e. the Sind river). Halder who tried to identify the ruler of Sind in his paper entitled "Rawal Jaitrasimha of Mewar", however, suggests that the force which was despatched towards Nahrwala (Anhilvad Pattan in Gujarat) by Jalaluddin under Khas Khan, in going from Sind to Gujarat 'may have passed through the territory of Mewar, which lay on the route, and fought a battle with Jaitrasimha'. (*Ind. Ant.*, Vol. VI p. 32).

[7] D.C. Ganguly is, however, of the opinion that it was the Guhila Jaitrasimha who invaded the kingdom of Gujarat during the reign of Tribhuvanapāla and that Vīsaladēva helped the latter in routing his enemy. *The Struggle for Empire*, pp, 80-81, 90).

[8] See, for instance Ojha, op. cit., pp. 461 ff.; Halder, Ind. Ant., Vol. LVII, pp. 31 ff., and Dasaratha Sharma, op. cit., pp. 152 53. D.C. Ganguly accepts the above identifications of the king of the *Mlēchchhas* and of Mārava but doubts the identity of Mālava king. cf. *The Struggle for Empire*, p. 90.

Of the **geographical** names mentioned in the inscription, **Chitrakūṭāchaladurga** is modern Chitōrgaṛh. The place **Dāṁtapura** has to be identified with Ghāghsā if the step-well stated to have been constructed by Ratna at Dāṁtapura is the same as the one where our inscription was found.

TEXT[1]

[Metres : Verses 1, 3, 9-12, 14, 16, 18, 26-27, 30, 33 *Anushṭubh ;* verse 2 *Mālinī ;* verses 4, 32 *Upajāti ;* verse 5 *Indravajrā ;* verse 6 *Gīti ;* verses 7, 13, 17, 19, 21-24, 29 *Āryā ;* verses 8, 15, 25, 28 *Śārdūlavikrīḍita ;* verse 20 *Vasantatilakā ;* verse 31 *Pṛithvī*]

1 Siddham[2] [||] Ōṁ namaḥ śrī-Mahādēvāya || Dēvaḥ śrī-Sōmanāthō=stu su-prasannaḥ sa vaḥ sadā | niḥkalaṁka-kalaṁ Sōma[m=u]ttamāṁgē da[dhā]ti yaḥ ||1 Jalanidhim=a-

2 [dhi)śētē svēchchhayā yaḥ sukhēna tridaśa-nata-pad-[ābja]ḥ padma-vās-ō[pa]gūḍhaḥ | mathita-ditija-sārthō lōkanāthaḥ sad=aiva prathayatu vibhavaṁ vō Viśvarūpaḥ sa dēvaḥ ||2

3 Guhil-ānvaya-saṁbhūtō Bappakō=bhūd=bhuvō vibhuḥ | Ā[dyō] Dyukēśa-pād-ābja-dvaṁdva-vandana-tatparaḥ ||3 Bahushv=atītēshu mahīśvarēshu varēshu śrī-Padma-siṁhaḥ purushōtta[m]ō=bhū-

4 t | sarvv-āṁga-hṛidyaṁ yam=avāpya Lakshmīs=tasthau vihāy=ās[thi]ratāṁ sah=ōthāṁ (tthām) ||4 Śrī-Jaitrasiṁhas=tanujō='sya jātaḥ pratyarthi-bhūbhṛit-pralay-ānil-ābhaḥ | [sa]rvvatra yē[na]

5 sphuratā na kēshāṁ chittāni kaṁpaṁ gamitāni sadyaḥ[3] ||5 Śrīmad-Gūrjjara-Mālava-Turushka-[Śā]kaṁbharīśvarair=yasya | chakrē na māna-bhaṁgaḥ sa svaḥ-sthō jayatu Jai-

6 trasiṁha-nṛipaḥ ||6 Apratihata-pratāpas=**Tējaḥsiṁhaḥ** [s]utō=sya jayati chiraṁ(ram) | śrīm[ān=ā]śritajanatā-janit-āmita-parama-paritōshaḥ ||7 Śrībhājā su-

7 manaḥ-stutēna sutarāṁ kṛishṇēna yasy=āsinā sarvva-[prā]ṇi[va]dhaṁ [v]idhāya vipulē saṁgrāmna - - ⏑ lē | - kō - ⏑ - vibāhu-śēsha-śayanē tuṁgē sukhaṁ supya-

8 [tē] Tējaḥsiṁha-narēśvaraḥ sa bhavatu prītyai sa[tāṁ saṁtataṁ(tam) ||8 Ath=āsti Ḍiṁḍu [bh]- [4]ākhyō=pi va[ṁ]śaḥ [sad-bh]ōga-bhūshitaḥ | dōshair=muktō dvi-jihvatv-ānya-[ch-chhi]dr-ānvē-

9 shaṇ-ādibhiḥ ||9 Abhirāma-guṇa. .dhāma-kāma-manōramaḥ | saṁpūri[t-ā[rthi-hṛit-kāmō Rōma[pāda] ih=ā[bhavat] ||10 Babhūva naṁdanas=tasya nayan-ānaṁdanaḥ

10 satāṁ(tām] | Gālhū-nāma samā. .[saṁgarēshu] Gadādharaḥ || 11 Tad-ātma-bhū[r=a] bhūd=bhū[r]i. .ti mahi[tō]dayaḥ | Mālhūr=ity=ākhyayā khyātaḥ sad-vāṇijya-kal-ānvi

11 taḥ || 12 Kēśava [iva] puṇya-[daś]-āvatāra-sahitaḥ sutō=bhavat=tasya | śrīmā[n=gu]ru-guṇa-maṇi-ruchi-rājita-hṛidayaḥ prabuddha-[Ba]labhadraḥ ||13 Sātvika-prakṛi-

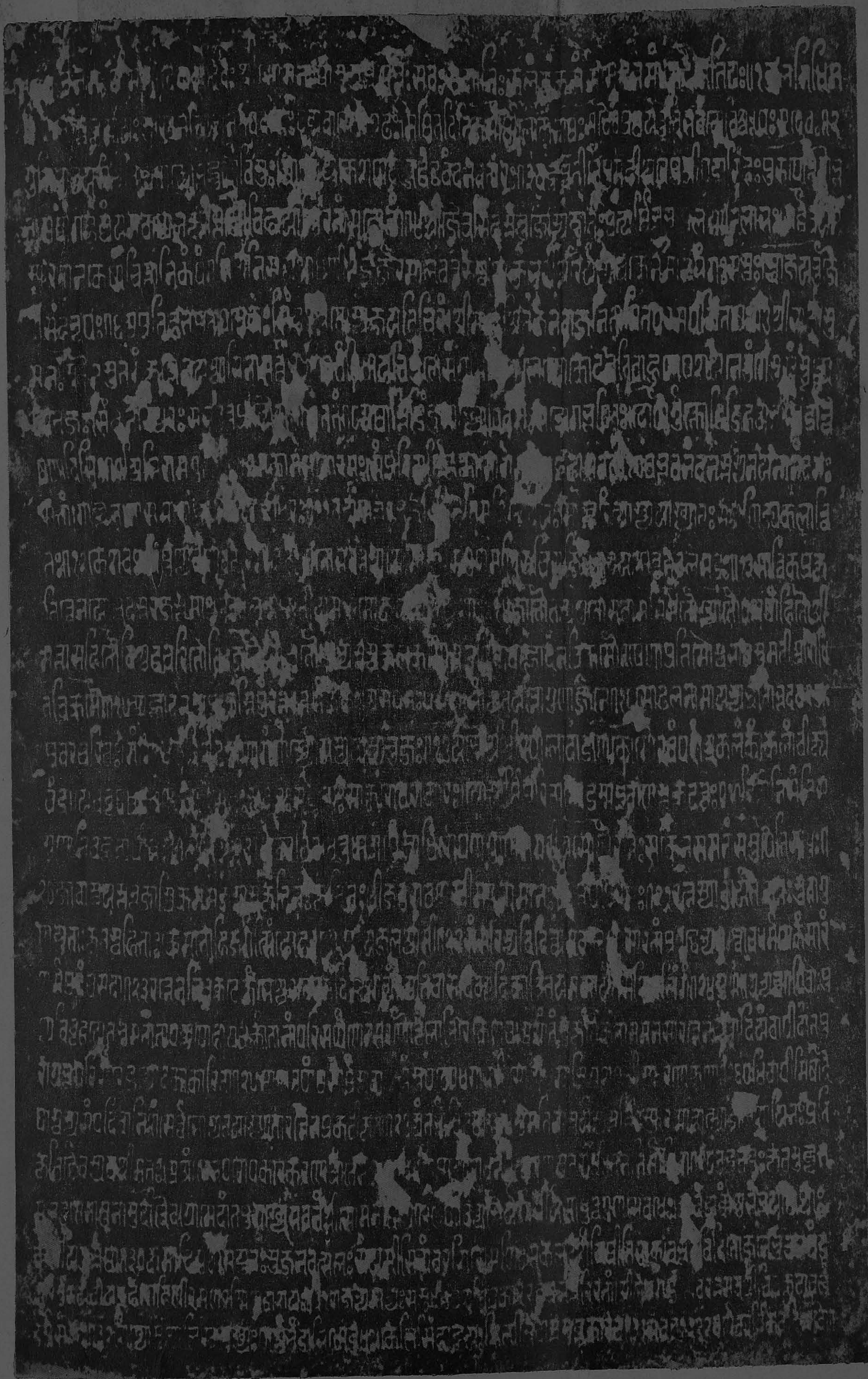
[1] From impressions.

[2] Expressed by a symbol which, though indistinct, appers to resemble the numerical figure 80.

[3] Verses 4 and 5 occur also in the Chīrwā inscription ; see above, Vol. XXII, p. 289.

[4] See footnote No. 1, p. 216.

GHAGHSA INSCRIPTION OF GUHILA TEJASIMHA V. S. 1322



SIZE : One-half

12 titvēna yō=bhūd=asta-rajas-tamāḥ | unmīlan=mālatī-[dā]ma-[dhā]m-ōjva(jjva)[la-sa)d-yaśāḥ ||14 Jātau tasya sutau satām=abhimatau`khyātau parēshāṁ hitau śrī-

13 mattā-sahitau viśuddha-charitau vid[v]aja(jja)naiḥ saṁ(stu]tau | [a]bhyasta-kula-kra-[mau] [suruchirāv]=Āhlādana-Tṛikramau rūpēṇ=āpratihatau svabhāva-sumatī ārādhi-

14 ta-Tṛikramau || 15 Āhlādana[sya] putrō=sti puṁ-ratnaṁ Ratna-saṁjñakaḥ | asapatnaḥ parīkshāyāṁ kṛita-yatnō guṇ-ārjjanē || 16 Sōḍhala-nāmā yasya bhrāt=ābhūd=avara[jaḥ]

15 pravara-charitaḥ | Gaṁg-ōdaka-viśuddha-[guṇō] Gaṁg-ākhyō yasya ch=āsty=anujaḥ || 17 ya[smai] śrī-Dhīrapālō=’dād=r[ā]ṇakō gauravaṁ paraṁ(ram] | akalaṁkāṁ kalāṁ vīkshya

16 chaṁdrāya=ēva Vṛishadhvajaḥ || [18] [Sarvvaṁ] sahaḥ suvṛittaḥ sa[d-bhṛity]yaḥ s-āksharō var-ākāraḥ | yō=sty=arthi-pūrit-ā[śō dra]mma iv=āpāsta-kūtatvaḥ || [19] Ratnāni saṁti sa-

17 guṇāni [ba]hūny=ap-īha khyātā[ni] yas=tad-a[dh]ik[ō] vidadhē tu dhātrā | puṁstv-ādhirōpaṇa-guṇē[na] garīyas=ōchchai Ratnaḥ sa kēna samatām samupaiti sādhuḥ [1]||

18 20 Jātās=trayas=tanūjās-Tṛikrama-saṁjña[sya] sukṛitinaḥ kṛitinah | Vīja[ḍa]-Rāvaṇa-[Kh]īmaḍa-nāmānaḥ kshipta-pāpmānaḥ || 21 Ratnasy=ājāyaṁta [tra]yaḥ sutā gu-

19 ṇa-yutāḥ kṛita-sva-hitāḥ | kramatō hi Jagatsiṁhō-Hari[dravō] Vayajalaś=ch=āmī || 22 Saṁsārasya viditvā sakalasy=asāratāṁ prabuddhēbhya[ḥ |] matvā cha dharma [m=]ēkaṁ sāraṁ

20 śarma-pradaṁ cha sadā || 23 Ratnēna **Chitrakūṭē** Kuṁbhēśva[ra-dēva]-maṁdi[ra]-jagatyāṁ(m) [|] ati-chāru-dēva-gṛihikā-tritayam=akārayat=ēta[t]sa-Śiva-liṁgaṁ(gam) || 24 Yugmaṁ(mam) || anyach=cha Pitrōḥ pu-

21 ṇya-vivṛiddhayē tanumatāṁ tāpa-vyapōhāya cha klāṁtānāṁ parisarppaṇēna saraṇau tṛishṇ-ātirēkēṇa cha | aśrāṁtaṁ sukṛit-aikatāna-manasā Ratnēna yatnād=iyaṁ vāpī **Dāṁtapu-**

22 r-āgra-bhū-parisarē hṛidy-ōdakā kāritā || 25 Mā[lava]-pāṁtha-sārthasya vāp=īyaṁ su-pa[yō]dharā | bhāti saumya-mukhā snigdha-śapharī-sphuraṇ-ēkshaṇā || 26 Pathi-vāpī-mishād=ē-

23 shā svasya-saṁpad-iv=āniśaṁ | sarvva-bhōgyatayā khāytā Ratnēna prakaṭīkṛitā || 27 Aṁtar=vvāpi tathā amunā sumati[n]ā Sūryasya mūrttiḥ sphuran=māhātmyā jala-śāyinaḥ prati-

24 kṛitir=ddēvasya cha Śrīmataḥ | aśrāṁ[t]ēna par-ōpakāra-karaṇē śrāṁtēna-[dush-ka] rmmaṇi prāj[ñ]-ārādhana-[tatparē]ṇa sutarāṁ prītēna nirmā[p]itā || 28 Uddhṛita-duḥ(sh)kṛitam=u(chchh]ṛita-

[1] This verse also occurs in the Chīrwā inscription wherein the last word *sādhuḥ* has been substituted by the word *śuddhaḥ*. Ibid., p. 290.

25 m=ā[nu]ddhatēn=āmunā mud=ātr=aiva | grāmē Dāṁtapurākhyē bhavanaṁ śrī-Sōmanāthasya || 29 Pāvitrya-sthairya-gāṁ[bh]īrya-sādhutva-guṇa-sēvadhēḥ | [ā]-chaṁdrārkkaṁ śubhaṁ bhūyā[d=vā]pyāḥ

26 k[āra]yitus=tathā || 30 Kshma-ādi-guṇa-saṁyutaḥ sujanavatsalaḥ saṁyamī si[t]-āṁbara-śirōmaṇiḥ sakala-[da]rśa[n]i-prīti-bhāk | babhū[va] viditō janair=Bhuvanachaṁdra-

27 sūrir=gurur=yadīya iha Rōhiṇī-ramaṇa-raśmi-[śu]ddh-āśayaḥ || 31 Rājanya-mānyaḥ sa-sudhīḥ praśastim chakāra Ra[tnapra]bha-[s]ūrir=ētāṁ(tām) | śrī-Chai[tra]-gachchh-ārṇṇava-ratnaṁ=atra śrī-Chitra-kūṭāchala-

28 durgga-saṁ[stha]ḥ || 32 Śishyō=mushy=ālikha[n=mu]khyaḥ Pārśvachaṁdr-ābhidhō budhaḥ | Kēlisiṁh-āhvayaḥ śilpī mud=āmum=uchchakāra cha || 33 **Saṁvat 1323 varshē Kārttika vadi** [1] Ravau ||

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